



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Tta-seen-Meem.*<sup>١</sup> طسمٌ
2. *Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Aya'te<sup>w</sup> (Qur'aanic statements) (of) The Book<sup>x</sup> the manifester.* تلَكَّ أَيَّا ٰتُهُ الْكِتَبِ الْمُبَيِّنُ
3. *La'alla (craving currently unavailable deed that/perhaps) you<sup>g</sup> (are) ba'khe'on (fagging/exhausting) your<sup>t</sup> self<sup>w</sup> that not be they<sup>z</sup> believers.* لَعَلَّكَ بَنْجُونَ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ
4. *En (j)<sup>f</sup> [We] will nonazzil ([We] iteratively descend) on them from the sky<sup>w</sup> Aya'tan<sup>w</sup> (miracle/sign/proof) so remained their necks<sup>w</sup> for it<sup>w</sup> khadhe'ena (they<sup>x</sup> who are succumbing/capitulators).* إِنْ دَشَّا نُزَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ إِيمَانٌ فَطَّلَّتْ أَعْنَقُهُمْ لَهَا خَضِيعِينَ
5. *And not yaátee (comes to) them of thekren (Qur'aan/message) from Ar-Rahman, muhdathen<sup>2</sup> (that which is caused to be: discouser/new by revelation) except they<sup>z</sup> were a'n (off) it<sup>x</sup> shunners.* وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعَرِّضِينَ
6. *So qad (already and affirmatively) they<sup>z</sup> denied; then shall yaátee (come to) them anba'o<sup>3</sup> (significant-and-availing-news) (of) what they<sup>z</sup> were by it<sup>x</sup> yasta'bzeona (affirmably jesting they<sup>z</sup>).* فَقَدْ كَذَبُوا فَسَيَأْتِيهِمْ أَنْبَاؤُ مَا كَانُوا يَهْدِي يَسْهِلُ مُونَ
7. *Have [and]<sup>4</sup> not they<sup>z</sup> seen to the Earth<sup>w</sup> how-much/many/often<sup>5</sup> We sprouted in it<sup>w</sup> of every category/hue<sup>6</sup> kareemen<sup>7</sup> (bounteous, ennobling and of multiple uses/effects).* أَوْلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
8. *Verily in tha'leka (afar-that-it/that)<sup>x</sup> (is) surely an Aya'ian<sup>w</sup> (miracle/sign/roof) and not [was] most of them believers.* إِنَّ فِي ذَلِكَ لَذَّةٌ وَمَا كَانَ أَكْثُرُهُمْ مُّؤْمِنِينَ

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The word "muhdathen" is singular, masculine, objective noun, meaning: that which is caused to be new by revelation.

<sup>3</sup> See the Lexicon attached to this Translation for "naba'a."

<sup>4</sup> The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (و), (ف), (م) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly.

<sup>5</sup> The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-often."

<sup>6</sup> The word "زوج" here means "hue," see القرطي. However, strictly and linguistically speaking the word means: (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) ازواج "ازواج," which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

<sup>7</sup> The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. Summarily: bounteous, ennobling and of multiple uses/effects.

9. And verily your<sup>t</sup> Lord surely He (is) The Mighty *Ar-Rabeemo* (The multitudinous mercy Giver). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١
10. And *edh* (when/since) called your<sup>t</sup> Lord *Mosa* (Moses)<sup>8</sup> that *e'etey* (*let-come you*) the people the *dba'lumeenaa*<sup>9</sup> (*injustice-doers*). وَإِذَا نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمُ الظَّالِمِينَ ٢
11. Pharaoh's people, should not<sup>9</sup> *yattaqoona* (*they* reverentially guard not to displease Allah). قَوْمٌ فِرْعَوْنٌ أَلَا يَنْتَقِنُونَ ٣
12. Said [he]: O, my Lord, [I] verily fear/know<sup>10</sup> that they<sup>z</sup> deny [me].<sup>11</sup> قَالَ رَبِّي إِنِّي أَخَافُ أَنْ يَكْذِبُونِ ٤
13. And my chest straitens and not *yantalego*<sup>12</sup> (*utters*) my tongue; so let-send [You<sup>s</sup>] to *Haroona* (Aaron). وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَيْنِي هَرُونَ ٥
14. And for them on me an offense; so I fear/know that they<sup>z</sup> (*will*) kill [me].<sup>13</sup> وَلَهُمْ عَلَيَّ دَنَبٌ فَأَخَافُ أَنْ يَقْتُلُونِي ٦
15. Said [He]: Not-at-all;<sup>14</sup> so let-go you both by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*); verily We (are) with you<sup>b</sup> *Musta'me'ona*<sup>15</sup> (*affirmably Listeners*). قَالَ كَلَّا فَأَذْهَبَا بِإِيمَانِنَا إِنَّا مَعَكُمْ مُسْتَمْعُونَ ٧
16. So *ee'teya* (*let-come you both to*) Pharaoh; then let-say you both: verily we (are) the worlds' Lord [messenger].<sup>16</sup> فَأَنَا فِرْعَوْنٌ فَقُولَا إِنَّا رَسُولُ رَبِّي الْعَلَمِينَ ٨
17. That let-send [you<sup>s</sup>] with us Israel's sons. أَنْ أَرْسِلَ مَعَنَا بَنَى إِسْرَائِيلَ ٩
18. Said [he]: have not [we] reared you<sup>g</sup> in [us] (*our midst*) a newly-born<sup>17</sup> and *labetha* (*stayed/lingered*) you<sup>h</sup> in [us] of your<sup>t</sup> age years.<sup>w</sup> قَالَ أَلَمْ تُرِيكَ فِينَا وَلِيدًا وَلَيَتَ فِينَا مِنْ عُمُرِكَ سِتِينَ ١٠
19. And acted you<sup>t</sup> your<sup>t</sup> act-she<sup>y</sup>/act-up<sup>w</sup><sup>18</sup> which<sup>u</sup> acted you<sup>t</sup> and you<sup>s</sup> (*are*) of the unbelievers/ingrates. وَفَعَلْتَ فَعَلْتَكَ أَلَّيْ فَعَلْتَ وَأَنَّتْ مِنَ الْكُفَّارِ ١١
20. Said [he]: I did it<sup>w</sup> then while I (*was*) of the strayers. قَالَ فَعَلْنَاهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ١٢

<sup>8</sup> The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.<sup>9</sup> Clearly this “ألا” is the “ألا,” for urging and promoting the action of the following verb, here the *taqwa*.<sup>10</sup> Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.<sup>11</sup> The letter “ن” in “عنها” by Arabic (linguistic) Rule, is called “نون الوقاية او العداد، حيث لا يُستثنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “يَكْذِبُونَ” is omitted, for “الخفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمد صافي<sup>12</sup> The word “ينطلق” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah’s message.<sup>13</sup> See footnote 11 above only here regarding “يقتلون”<sup>14</sup> The word “كلا” is an article of negation particularized for deterrence and prevention.<sup>15</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.<sup>16</sup> The word “رسول” = “messenger” is in the singular. So it could mean that both came with a single-message, or each is a messenger, with a single message.<sup>17</sup> The word “وليد” is adverbial, meaning: *he who is newly born or the child who is rather close to such an age*.<sup>18</sup> The byword “act-up” means “misbehave” or “malfunction.” See The American Heritage Dictionary.

- فَقَرَرْتُ مِنْكُمْ لَمَّا خَفْشَكُمْ فَوَهَبَ لِي  
رَبِّ حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ١٩
- وَتِلَكَ نِعْمَةٌ نَعْمَةٌ عَلَىَّ أَنْ عَدَتْ بَنِي  
إِسْرَائِيلَ ٢٠
- فَالْأَنْ قَرُونُ وَمَا رَبُّ الْعَنَمِينَ ٢١
- قَالَ رَبُّ الْسَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا إِنْ كُنْتُمْ مُّوقِنِينَ ٢٢
- قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعْنُونَ ٢٣
- قَالَ رَبُّكُمْ وَرَبُّ أَبَابِكُمْ الْأَوَّلِينَ ٢٤
- قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ  
لِمَجْنُونٌ ٢٥
- قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا  
بَيْنَهُمَا إِنْ كُنْتُمْ تَقْلِيلُونَ ٢٦
- قَالَ لَيْلَيْنِ اتَّخَذْتَ إِلَهًا غَيْرِي  
لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ٢٧
- قَالَ أَوْلَوْ جِئْشَكَ بِشَيْءٍ مُّبِينٍ ٢٨
- قَالَ فَأَتِ بِهِ إِنْ كَثُنَتْ مِنَ  
الْأَصْدِيقَنَ ٢٩
- فَالْأَقْنَى عَصَاهُ إِنَّهُ هِيَ تُعَبَّانُ مُبِينٌ ٣٠

<sup>١٩</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. Or it enters on the past tense to mean “when.” See مُقْنِي اللَّبِيبِ and الْفَرَطِي and الْهَادِي.

<sup>20</sup> See footnote 10 above regarding fear/know.

<sup>21</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”).

<sup>22</sup> The word “منْ” in “نعمَةٌ يَعْمَلُهَا” means “from” or “by” That a “boon he graces it.”

<sup>23</sup> Clearly this “أَلَا” is the “أَلَا,” for urging and promoting the action of the following verb, here for listening.

<sup>24</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

<sup>25</sup> The word “اتَّخَذْ” from “اتَّخَذْ” which is “افْتَعَلَ” for “الاتَّخَذْ” as stated in لسان العرب; therefore, “اتَّخَذْ” is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>26</sup> The “ل” in “أَجْعَلْتَكَ” is a juratory “ل” = “الْقَسْمُ” amounting to = “الْتَّاكِيدُ,” i.e. affirmation, expressed by “assuredly”.

<sup>27</sup> The construct “أَوْلُو” is made up of three distinct components: (1) الْأَسْفَهَمُ الْإِسْتَكَارِيُّ = disapprobatory interrogative, (2) الْحَالِيَّةُ = adverbial = “while,” and (3) الْأَقْنَى = conditional particle = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

33. And [he] wrested his hand<sup>w</sup> then *edha* (*suddenly*- / *surprisingh*) it<sup>w</sup> (*was*) white for the beholders/onlookers.
- وَنَزَعَ يَدُهُ فَإِذَا هِيَ بِيَضَائِهِ لِلنَّاظِرِينَ ٣٣
34. Said [he] to the chiefs around him: verily this (*is*) surely a magician omniscient.
- قَالَ لِلْمَلِأَ حَوْلَهُ إِنَّ هَذَا لَسَحْرُ عَلَيْهِ ٣٤
35. Wants [he] to exit you<sup>b</sup> from your<sup>n</sup> land<sup>w</sup> by his magic; so what do you<sup>z</sup> command.
- يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ سِحْرُهُ فَمَادَانَ أَمْرُوكُ ٣٥
36. Said they<sup>z</sup>: let-[you<sup>s</sup>] postpone him and his brother; and let-[you<sup>s</sup>] send<sup>28</sup> in the cities<sup>w</sup> *hashereena* (*crowd-gathering summoners*).<sup>29</sup>
- قَالُوا أَرْجِهُ وَآخَاهُ وَابْعَثُ فِي الْمَدَائِنِ حَشِرِينَ ٣٦
37. *Ya'tooka* (*they<sup>z</sup> come to you<sup>g</sup>*) by every *sabha'ren* (*ever-stout magician*) omniscient.
- يَا تُوكَ بِكُلِّ سَحَارٍ عَلَيْهِ ٣٧
38. So (*had been*) gathered the magicians for a *mee'qa'te* (*an appointment of*) a day *ma'aloomen* (*that which is known*).
- فَجَمِعَ أَسْحَارُهُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ٣٨
39. And (*had been*) said for the mankind: are you<sup>c</sup> *mujtame'aona* (*meters/gathering*).
- وَقَيْلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْمَعُونَ ٣٩
40. *La'alla* (*craving currently unavailable deed that/perhaps us natta'be'ao* ([we] closely-follow)) the magicians, *en* (*if*) were they (*are*) the overcomeers.
- لَعَلَّنَا نَتَّيَّعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَلَبِينَ ٤٠
41. So *lamma* (*when/whence*) the magicians came, said they<sup>z</sup> to Pharaoh: is verily for us a sure remuneration, *en* (*if*) we were, the overcomeers.
- فَلَمَّا جَاءَهُ أَسْحَارُهُ قَالُوا لِفَرْعَوْنَ أَيْنَ لَنَا لِأَجْرٍ إِنْ كَمَا نَحْنُ أَنْعَلَبِينَ ٤١
42. Said [he]: yes and verily you<sup>b</sup> then surely (*would be*) of the *mugarrabeen*<sup>30</sup> (*they that are made near to the Pharaoh*).
- قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمْ يَنْ أَمْقَرُوكُ ٤٢
43. Said for them *Mosa* (*Moses*): let-throw you<sup>z</sup> what you<sup>f</sup> (*are*) throwing/its throwers.
- قَالَ لَهُمْ مُؤْسِى أَقْرُوا مَا أَنْتُمْ مُلْقُونَ ٤٣
44. So they<sup>z</sup> threw their ropes and their canes<sup>w</sup> and they<sup>z</sup> said: by Pharaoh's prestige,<sup>31</sup> verily we (*are*) the overcomeers.
- فَأَلْقُوا حِلَامَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعْرَةٌ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَلَبِونَ ٤٤
45. Then threw *Mosa* (*Moses*) his staff<sup>w</sup> so *edha* (*suddenly*- / *surprisingly*) it<sup>w</sup> *tal'qaf* (*engulfs/engulfing*) what *ya'afe-koona* (*they<sup>z</sup> speciously concoct*).
- فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفَ مَا يَأْفِكُونَ ٤٥
46. So (*had been*) thrown the magicians *sa'jedeena* (*they who are kowtowing*).
- فَأَلْقَى أَسْحَارُهُ سَجِدِينَ ٤٦

<sup>28</sup> The word “ابعث” in “ابعث” carries several meanings, among them: *sent*, *arouse*, *resurrected*, and *prompted*.

<sup>29</sup> The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: *gathered crowdedly*. So, “حاشرين” *summoners that gather the crowds/gatherings*. No English equivalent for “حاشرين”.

<sup>30</sup> The word “mugarrabeen” is a subjective, masculine, plural noun, for which there is no English equivalent.

<sup>31</sup> The word “العزّة” = “prestige” = *lordliness* in the sense of: *possessing power and authority over others*.

47. Said they:<sup>z</sup> we believed by the worlds' Lord.

قَالُواٰءَمَنَّا بِرَبِّ الْعَالَمِينَ ٤٧

48. Mosa's (Moses') and Haroon's (Aaron's) Lord.

رَبُّ مُوسَىٰ وَهَارُونَ ٤٨

49. Said [he]: you<sup>z</sup> believed for him before that [I]<sup>b</sup> *aa'thana* (*proclaim/permit*) for you,<sup>b</sup> verily he, surely (is) your<sup>n</sup> chief who<sup>x</sup> [he] taught you<sup>b</sup> the magic; so surely you<sup>z</sup> will know; surely [I] assuredly<sup>32</sup> cut your<sup>n</sup> hands<sup>w</sup> and your<sup>n</sup> feet<sup>w</sup> from opposite-sides and surely I assuredly<sup>33</sup> crucify you<sup>b</sup> wholes.

قَالَ إِمَانْتُمْ لَهُ فَقَبْلَ أَنْ إِذَا نَّكِنْ  
إِنَّهُ لَكَيْرُكُمُ الَّذِي عَلَمْكُمُ السُّرْجَرَ  
فَلَسْوَقَ تَعْلَمُونَ لَأَفْطَنَنَّ لَيْكُمْ وَأَنْجَلَكُمْ  
مِّنْ خَلْفِ وَلَا صَبَقَكُمْ أَجْمَعِينَ ٤٩

50. Said they:<sup>z</sup> no *dhayra* (*retributive-hurt*); verily we (*are*) to our Lord (*are*) transposing.<sup>34</sup>

قَالُواٰ لَا ضَدِيرٌ لَّا إِلَّا رَبُّنَا مُنْقَلِبُونَ ٥٠

51. Verily we, [we] covet that [forgives] for us our Lord our errors, that we were first (*of*) the believers.

إِنَّا نَطَمَّ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَّيْنَا  
أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ٥١

52. And We revealed<sup>35</sup> to Mosa (Moses) that *as're* (*let-[you]s* *nocturnally-ambulate/travel*) by My *eba'de* (*worshippers/submitters/slaves*); verily you<sup>b</sup> *muttaba'ona* (*are to be closely-followed*).

وَأَوْحَيْنَا إِلَيْهِ مُوْسَىٰ أَنَّ أَسْرِي بِعِصَادِي  
إِلَيْكُمْ مُّتَّبِعُونَ ٥٢

53. Then sent Pharaoh in the cities<sup>w</sup> *hashereenda*<sup>36</sup> (*summoners of crowd-gatherings*).

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَشِّيرِينَ ٥٣

54. Verily, these surely (*are*) little *sherhematon*<sup>37</sup> (*fleeing band*).

إِنْ هُوَلَاءِ لِشَرْذَمَةٍ قَلِيلُونَ ٥٤

55. And verily they (*are*) for us surely exasperators.

وَإِنَّهُمْ لَنَا لَعَابِطُونَ ٥٥

56. And verily we surely together *hatheroona*<sup>38</sup> (*are fearers/they who: bewareng/circumspect/cautious*).

وَإِنَّا بِجَمِيعٍ حَذَرُونَ ٥٦

57. So We exited them from gardens<sup>w</sup> and wells.<sup>w</sup>

فَأَخْرَجْنَاهُمْ مِّنْ جَنَّتِ وَعِيُونَ ٥٧

58. And treasures and a *maqamen* (*status/station*) *kareemen*<sup>39</sup> (*bounty-giver, ennobler and of multiple uses/effects*).

وَكَوْزٌ وَفَقَامٌ كَيْرٌ ٥٨

59. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> and We bequeathed it<sup>w</sup> Israel's sons.

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ٥٩

<sup>32</sup> The "ل" in "لِالْفَقْم" = "الْفَقْم" and in "لِلْأَقْطَعَنَ" = "لِلْأَقْطَعَنَ" are *juratory* i.e. affirmation, expressed by "assuredly".

<sup>33</sup> Ibid.

<sup>34</sup> The word "تَقْلِبُهُمْ" = "their transpose," means their *betaking* themselves *uninhibitedly moving*.

<sup>35</sup> The word "أُوحِي" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الْوَحِي" is fire or king. See *اللسان*.

<sup>36</sup> See footnote 29 above for "حَاشِرِينَ".

<sup>37</sup> According to some linguists "الشَّرْذَمَة" is a small band of a defeated or fleeing army. Contrasting "الشَّرْذَمَة" with "الثَّبَّة," which is a small band of *victorious army*.

<sup>38</sup> The word "حَاذِرُونَ" is a subjective, masculine, plural noun, for which there is no English equivalent. It means (1) fearers, or (2) they who are bewareng, circumspect, or cautious.

<sup>39</sup> The word "كَارِمٌ" = "كَيْرٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily it means *bounty-giver ennobler*.

60. Then they<sup>z</sup> followed them *mushreeqenda*<sup>40</sup> (as they entered the full sunshine after sunrise). فَاتَّبَعُهُمْ مُشْرِقِينَ
61. Then *lamma* (when/ whence) mutually saw (each other) the *ja'maa'ne* (the twain opponent: hosts/ multitudes), said Mosa's (Moses') companions: verily we (are) surely *mudrakoona*<sup>41</sup> (ones that are to be caught and overtaken). فَلَمَّا تَرَهَا الْجَمِيعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمَدْرُوكُونَ
62. Said [he]: Not-at-all;<sup>42</sup> verily, with me (is) my Lord. [He] shall *yahdee'ne*<sup>43</sup> (divinely-guide [me]). قَالَ كَلَّا إِنْ مَعِي رَبٌ سَيِّهِدِينَ
63. So We revealed<sup>44</sup> to *Mosa* (Moses) that: let-strike [you<sup>s</sup>] by your<sup>t</sup> staff the sea<sup>x</sup> so [it<sup>x</sup>] rifted; then was each constituent like the *ttaw'de* (high mountain- / precipice) the great. فَأَوْجَيْنَا إِلَيْ مُوسَى أَنْ يُضْرِبَ بِعَصَمَكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالْطَّوْدِ الْعَظِيمِ
64. And We nighed, hither the others. وَأَزْلَفْنَا ثُمَّ الْآخَرِينَ
65. And We delivered *Mosa* (Moses) and whomever (were) with him wholes. وَأَجْبَيْنَا مُوسَى وَمَنْ مَعْهُ أَجْمَعِينَ
66. Afterwards We drowned the others. ثُمَّ أَغْرَقْنَا الْآخَرِينَ
67. Verily in *tha'leka* (afar-that-it/ that)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/ sign/ proof); and [was] not most (of) them believers. إِنَّ فِي ذَلِكَ لَذِيْهً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
68. Verily your<sup>t</sup> Lord, surely He (is) The Mighty *Ar-Raheemo* (the multitudinous mercy Giver). وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ
69. And let-recite [you<sup>s</sup>] on them *Ebraheema's* (*Abraham's*) *naba'a'*<sup>45</sup> (piece-of-significant-and-availing-news). وَأَقْلُ عَلَيْهِمْ بَنَاءً إِبْرَاهِيمَ
70. *Edh* (when/ since) [he] said to his father and his people: what (are) you<sup>z</sup> worshipping. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ
71. Said they:<sup>z</sup> [we] worship idols;<sup>x</sup> so [we] remain for it<sup>w</sup> anchorites. قَالُوا نَعْبُدُ أَصْنَاماً فَنَظَرُ لَهَا عَذَّكِينَ
72. Said [he]: do they<sup>z</sup> hear you<sup>b</sup> *edh* (while) you<sup>z</sup> invoke. قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ
73. Or they<sup>z</sup> benefit you<sup>b</sup> or hurt they<sup>z</sup> [you<sup>b</sup>]. أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ
74. Said they:<sup>z</sup> rather we found our fathers like *tha'leka* (afar-that-it/ that)<sup>x</sup> (were) doing. قَالُوا بَلْ وَجَدْنَا أَبَاءَنَا كَذَلِكَ يَعْمَلُونَ

<sup>40</sup> The word “*mushreeqenda*” means as they entered into the *full sun shine immediately after sunrise*, as *sunrise* = “النَّتَاجُ” and “*الشُّرُقُ*” = *full sunshine after sunrise*. See *التَّاج*.

<sup>41</sup> The word “*mudrakoona*” is an *objective, muscular, plural noun*. It means: they who are being or are overtaken.

<sup>42</sup> The word “*كَلَّا*” is an article of negation particularized for deterrence and prevention.

<sup>43</sup> The letter “*ن*” in “*سَيِّهِدِينَ*” by Arabic (*linguistic*) Rule, is called “*نَونُ الْوَقَائِيةِ أَوِ الْعَمَادِ*”, *حيث لا يُستَقِنُ عَنْهَا* which precedes the speaker's pronoun “*ي*.” The speaker's pronoun “*ي*” in “*سَيِّهِدِينَ*” is *omitted*, for “*الْخَفِيفُ*” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*. See *اعراب القرآن، لمحمد صافي*

<sup>44</sup> See footnote 35 above regarding “*أَوْحِي*”.

<sup>45</sup> See the Lexicon attached to this Translation for “*naba'a*.”

75. Said [he]: have then seen you<sup>c</sup> what you<sup>c</sup> were worshipping.
- فَالْأَفَرَأَيْتَ مَا كُنْتُمْ تَعْبُدُونَ ٦٧
76. You<sup>f</sup> and your<sup>n</sup> fathers the ancients.
- أَنْتُمْ وَإِبْرَاهِيمُ الْأَقْدَمُونَ ٦٨
77. So verily they (are) foe<sup>46</sup> for me except the worlds' Lord.
- فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبُّ الْعَالَمِينَ ٦٩
78. Who [He] created me, so *yahdeen*<sup>47</sup> [He] divinely-guides [me].
- أَلَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ٧٠
79. And Who He *youtt'emoney* (gives me to: ingest/feed) and *yasqee'ney*<sup>48</sup> ([He] avails drink [for me]).
- وَالَّذِي هُوَ يُطْعِمُنِي وَسَقِينِ ٧١
80. And if I sickened then [He] cures [me].<sup>49</sup>
- وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ٧٢
81. And Who [He] deadens<sup>50</sup> me afterwards [He] quickens [me].<sup>51</sup>
- وَالَّذِي يُمْسِيَنِي ثُمَّ يُحْسِنِ ٧٣
82. And Who [I] covet to forgive [He] for me my offense<sup>w</sup>/inequity<sup>w</sup><sup>52</sup> the Deen's (Judgment's) Day.
- وَالَّذِي أَطْمَعَ أَنْ يَغْفِرَ لِي خَطِيئَتِي  
يَوْمَ الْحِسْبَانِ ٧٤
83. My Lord: let-grant [You<sup>s</sup>] for me a rule and let-conjoin me [You<sup>s</sup>] by the *ssa'leheena* (righteous-people).
- رَبِّ هَبْ لِي حُكْمًا وَالْجَنَاحِينَ  
بِالصَّالِحِينَ ٧٥
84. And let-make for me [You<sup>s</sup>] a truth-tongue<sup>53</sup> in the lasts.
- وَاجْعَلْ لِي لِسَانًا صَدِيقًا فِي الْآخِرَةِ ٧٦
85. And let-make me [You<sup>s</sup>] of inheritors (of) the Paradise<sup>w</sup> (of) the *naceme* (permanent mental and physical delights in Paradise).
- وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ٧٧
86. And let-forgive [You<sup>s</sup>] for my father, verily he [was] of the strayers.
- وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الظَّالِمِينَ ٧٨
87. And let-not disgrace me [You<sup>s</sup>] day (to be) resurrected they.<sup>z</sup>
- وَلَا تُخْزِنِنِي يَوْمَ يَبْعَثُونَ ٧٩
88. Day benefits neither possession and nor sons.
- يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بْنُونَ ٨٠
89. Except whom<sup>p</sup> *ata* ([he] came to) Allah by a *sa'leemen*<sup>54</sup> (free of blights and defects/ sound) heart.
- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ٨١

<sup>46</sup> The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see **اللسان** and **الهادي**.

<sup>47</sup> See footnote 43 above only here regarding **سيهدين**.

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*

<sup>50</sup> The word “يُمْسِي” in “أَمَاتَ” is the *transitive* verb to deprive of life. See Merriam Webster’s Unabridged Dictionary.

<sup>51</sup> The letter “نون الوقاية او العماد، حيث لا يستنقى عنها” which precedes the speaker’s pronoun “ي” in “يَحِينَ” by Arabic (*linguistic*) Rule, is called “التحفيف” = “alleviation, lightening” or Ayat’s end harmony (*rhyme*). See **اعراب القرآن، لمحمود صافي**.

<sup>52</sup> There is “خطء” and “خطيئة” both are “offenses” committed *intentionally* and therefore are sins. But “خطء” is *masculine* and *singular* and “خطيئة” is *feminine* and *singular*.

<sup>53</sup> Truth’s tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

<sup>54</sup> That is free from defects and blight, i.e. sound all around in the true belief of Mohammad (SAWS).

90. And (*had been*) nighed<sup>w</sup> the Paradise<sup>w</sup> for the muttaqena (*they who reverentially guarded against Allah's displeasure in this world*). وَأَذْلَفَتِ الْجَنَّةَ لِلْمُنْقَنِينَ ٩٠
91. And (*had been*) prepared<sup>w</sup>/shown<sup>w</sup> the *Jaheemo*<sup>55</sup> (*intensely-blazing Fire*<sup>w</sup>) for the *ghawwa*<sup>56</sup> (*strayers because of fallacious belief*). وَبَرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ٩١
92. And (*had been*) said for them: where (*is*) what you<sup>c</sup> were worshipping. وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ٩٢
93. Of lesser than/without Allah; do they<sup>z</sup> succor you<sup>b</sup> or they<sup>z</sup> avenge/prevail.<sup>57</sup> مِنْ دُونِ اللَّهِ هُلْ يَنْصُرُوكُمْ أَوْ يَنْتَصِرُونَ ٩٣
94. So *kubkeybo* (*they had been abysmally-upside-down flung*) in it<sup>w</sup> they and the *ghawwa*<sup>58</sup> (*strayers because of fallacious belief resulting in disappointment*). فَكُنْتُكُمْ فِيهَا هُمْ وَالْغَاوِينَ ٩٤
95. And Iblees' soldiers wholes. وَجُنُودُ إِلِيَّسِ أَجْمَعُونَ ٩٥
96. Said they:<sup>z</sup> while they (*are*) in it<sup>w</sup> disputing. قَالُوا وَهُمْ فِيهَا يَنْخَصُّونَ ٩٦
97. *Ta-Allahey*<sup>59</sup> (*by Allah*) *en*<sup>60</sup> (*not*) we were surely-/except<sup>61</sup> in a misguidance manifester. تَاللهُ إِنْ كُنَّا لَنَا لِيَضَلَّلُ مُبِينٌ ٩٧
98. *Edh* (*when/while*) we even/level you<sup>b</sup> by the worlds' Lord. إِذْ شَوَّيْكُمْ بِرَبِّ الْعَالَمِينَ ٩٨
99. And not misled us except the criminals. وَمَا أَضَلْنَا إِلَّا أَمْجَرُونَ ٩٩
100. So not for us of intercessors. فَمَا لَنَا مِنْ شَفِيعِينَ ١٠٠
101. And nor an affectionate friend.<sup>62</sup> وَلَا صَدِيقٌ حَمِيمٌ ١٠١
102. Thus had (*there been*) for us a recurrence<sup>w</sup> then we (*shall*) be of the believers. فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ١٠٢

<sup>55</sup> The word "الْجَحِيمُ" is proper noun, but it means *intensely blazing fire*. See الراغب.<sup>56</sup> The word "الْغَاوِينَ" strayers because of fallacious belief<sup>57</sup> The word "انتصر من" could apply in three distinct senses: (1) "انتصر من" = "avenged from his enemy," and (1b) "انتصر من عدوه أى انتقم من عدوه" (1a) = "refrained from and disdained the wrong." (2) "انتصر على" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted."<sup>58</sup> The word "الْغَاوِونَ" strayers because of fallacious belief resulting in disappointment for them. See الراغب and اللسان.<sup>59</sup> The word "ta-Allahey" is made up of two distinct components: the "ta" = "ت" and "Allahey." The "ta" is "الله" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allahey" is "Allah" grammatically inflected because of the prepositional genitive particle "ta."<sup>60</sup> الدُّرُّ المَصْوُنُ، لِ الدُّرُّ الْحَلْبِيِّ = "ان، المُخْفَفَةُ" = "نَافِيَةٌ" = "not," and the following "لِ" = "لِلْ" = except. See الراغب.<sup>61</sup> The "لِ" in "لِ الدُّرُّ الْحَلْبِيِّ" see الدُّرُّ المَصْوُنُ، لِ الدُّرُّ الْحَلْبِيِّ<sup>62</sup> The word "حَمِيمٌ" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic tongue expression: "الصَّدِيقُ الْحَمِيمُ" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition. You can tell I am fumbling to describe "الصَّدِيقُ الْحَمِيمُ," as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for "الصَّدِيقُ الْحَمِيمُ," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."

103. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*proof*); and [was] not most (*of*) them believers.

104. And verily, your<sup>t</sup> Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*). وَلَنَّ رَبِّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

105. Denied-shey<sup>63</sup> Noohen's (*Noah's*) people the *mursaleenda*<sup>64</sup> (*sent-messengers*). كَذَّبُتْ قَوْمٌ نُوحَ الْمُرْسَلِينَ

106. *Edh* (*when/while*) said to them, their brother *Noohon* (*Noah*): should not<sup>65</sup> *tattaqoona* (*reverentially guard you*<sup>x</sup> *not to displease Allah*). إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ لَا تَنفَعُونَ

107. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لِكُمْ رَسُولٌ أَمِينٌ

108. So *ettaqo* (*let reverentially guard you*<sup>x</sup> *not to displease Allah* and let-you<sup>z</sup> obey [*me*]).<sup>66</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُونِي

109. And not [*I*] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en* (*not*) my remuneration except on the worlds' Lord. وَمَا أَشْكُلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ لَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

110. So *ettaqo* (*let reverentially guard you*<sup>x</sup> *not to displease Allah* and let-you<sup>z</sup> obey [*me*]).<sup>67</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُونِي

111. Said they:<sup>z</sup> do we believe for you<sup>g</sup> while *ettaba'aka* (*closely-followed you*<sup>g</sup>) the *arthaloona* (*lows/despicable ones*). قَالُوا أَتُؤْمِنُ لَكَ وَأَتَبَعَكَ الْأَرْذُلُونَ

112. Said [*he*]: and what (*is*) my knowledge by what they<sup>z</sup> were working. فَأَلَّا وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ

113. *En* (*not*) their account except on my Lord, *la'w*<sup>68</sup> (*if/though*) you<sup>z</sup> perceive. إِنْ حَسَابُهُمْ إِلَّا عَلَىٰ رَبِّهِ لَوْ تَشَعُّونَ

114. And not I am surely an ouster (*of*) the believers. وَمَا أَنَا بِطَارِدٍ لِّلْمُؤْمِنِينَ

115. *En* (*not*) I am, except *na'theron* (*iterative warner*) manifester. إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

116. Said they:<sup>z</sup> *la'en* (*indeed if*) not desisted [*you*<sup>s</sup>], O *Nooho* (*Noah*) surely assuredly<sup>69</sup> you<sup>g</sup> be of the *murjoomeena*<sup>70</sup> (*they that are stoned/cursed*). قَالُوا لَئِنْ لَّمْ تَنتَهِ يَنْتُوحُ لَنَحْنُنَّ مِنَ الْمَرْجُومِينَ

<sup>63</sup> The word “كَذِبَتْ”= denied-shey is in reference to the “people,” which is = جمع تكسير broken plural in Arabic; so its reference must be feminized, as indicated by the “فَ” in “كَذِبَتْ فَ”.

<sup>64</sup> The word “mursaleen” = “sent messengers,” although Noah is the first messenger. That is to say whoever unbelieves one messenger it is as if he unbelievered all messengers. Because all Allah’s messengers carry His message. See **القرطبي** and his *tafsir* of (S24:36). This is a proof of such a fact, i.e. whoever unbelieveres one messenger as if he unbelievered all other messengers.

<sup>65</sup> Clearly this “**لِـ**” is the “**لِـ**” for urging and promoting the action of the following verb, here the *tagwa*.

<sup>66</sup> The letter “نون الواقية او العماد، حيث لا يستغني عنها” by Arabic (*linguistic*) Rule, is called “النخفيف” which precedes the speaker’s pronoun “ي”. The speaker’s pronoun “ي” is omitted, for “النخفيف” = “اعراب القرآن، لمحمود صافي” (alleviation, lightening) or Ayat’s end harmony (rhyme). See [67].

<sup>67</sup> Ibid.

<sup>68</sup> The particle "لو" since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See **معنى الليبب، ابن هشام**

The **ن** in نویس is a *juratory* **ن** = نویس *amounting to* نویس، i.e. affirmation, ex-

<sup>70</sup> The word "murujoomeen," is a masculine, objective, plural noun, there is no exact English equivalent.

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117. Said [he]: my Lord; verily my people denied [me].<sup>71</sup>

قَالَ رَبِّي إِنَّ قَوْمِي كَذَّابُونَ

118. So let-open [You<sup>s</sup>] between me and [between] them an opening<sup>x72</sup> (overwhelming victory); and *najjeeyney* (let-iteratively deliver me [You<sup>s</sup>]) and whomever (are) with me of the believers.

فَأَفْخَضْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَجَنَاحًا وَمَنْ

مَعَ مِنَ الْمُؤْمِنِينَ

119. So We delivered him and whomever (were) with him in the *folke*<sup>x</sup> (ship)<sup>x</sup> the *mash'boo'ne*<sup>73</sup> (fully loaded).

فَلَمْ يَجِدْهُمْ وَمَنْ مَعَهُ فِي الْفُلُكِ الْمَشْحُونِ

١١٩

120. Afterwards We drowned after the remainders.

ثُمَّ أَغْرَقْنَا بَعْدَ الْآباقِنَ

١٢٠

121. Verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/sign/proof) and not [was] most (of) them believers.

إِنَّ فِي ذَلِكَ لَذِيَّةً وَمَا كَانَ

أَكْثَرُهُمْ مُؤْمِنِينَ

١٢١

122. And verily, your<sup>t</sup> Lord surely He (is) The Mighty *Ar-Rabeemo* (The multitudinous mercy Giver).

وَإِنَّ رَبِّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

١٢٢

123. Denied-she<sup>y74</sup> *Aadon* the *mursaleena* (sent-messengers).

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

١٢٣

124. Edh (when/since) said for them their brother *Hoodon* (Heber) should not<sup>75</sup> *tattagoona* (you<sup>x</sup> reverentially guard not to displease Allah).

إِذْ قَالَ هُمْ أَخْوَهُمْ هُودٌ لَا يَنْقُونَ

١٢٤

125. Verily I am for you<sup>b</sup> a messenger trustworthy.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

١٢٥

126. So *ettaqo* (let reverentially guard you<sup>x</sup> not to displease) Allah and let-you<sup>x</sup> obey [me].<sup>76</sup>

فَانْقُوْا إِلَيْهِ وَأَطِيعُوْنَ

١٢٦

127. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration, *en* (not) my remuneration except on the worlds' Lord.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرِيَ

إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ

١٢٧

128. Do you<sup>x</sup> build in every *rey'ean* (acme/summit) an *Aya'tan*<sup>w</sup> (signpost/monument)<sup>w</sup> *ta'abathoona* (you<sup>x</sup> trifles/disfigure that which is otherwise good product/deed).

أَتَبْنُوْنَ بِكُلِّ رِبْعٍ عَيْنَةً تَعْشُوْنَ

١٢٨

129. And *tattakhetona*<sup>77</sup> (you<sup>x</sup> take and make) castles<sup>78</sup> for you<sup>b</sup> *la'alla* (craving currently unavailable deed that-perhaps) you<sup>b</sup> immortalize.

وَتَتَخَذُوْنَ مَصَانِعَ لَعَلَّكُمْ تَحْمِلُوْنَ

١٢٩

<sup>71</sup> The letter “نون الوقاية او العماد، حيث لا يستغني عنها” كذبون by Arabic (linguistic) Rule, is called precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in كذبون is omitted, for التخفيف = “alleviation, lightening” or Ayat's end rhyme (rhyme). See اعراب القرآن، لمحمد صافي اعراب القرآن، لمحمد صافي

<sup>72</sup> The words “افْخَضْ” and “فَتَحًا” here means “rule” and “ruling” respectively. That is a “ruling” through an overwhelming victory for me.

<sup>73</sup> The word “mash'boon” is an objective, masculine, singular noun for which there is no English equivalent per se.

<sup>74</sup> The word “كَذَّبَتْ”= denied-she<sup>y</sup> is in reference to the “Aad,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in كَذَّبَتْ“ت”

<sup>75</sup> See footnote 65 above regarding “الا”

<sup>76</sup> See footnote 66 above, with respect to أطِيعُوْنَ

<sup>77</sup> The word “اتَّخَذَ” from افتَّحَ “افتَّحَ” which is افتَّحَ for اتَّخَذَ “اتَّخَذَ” therefore, اتَّخَذَ is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

<sup>78</sup> The word “مَصَانِعَ”= القصور meaning castles. See اللسان

130. And if/when you<sup>c</sup> seized you<sup>c</sup> seized *jabbareena*<sup>79</sup> (vigorous compeller/ ever contumacious stubborn). وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَارِينَ ١٣٠
131. So *ettaqo* (let-reverentially guard you<sup>x</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>80</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ١٣١
132. And *ettaqo* (let reverentially guard you<sup>x</sup> not to displease) Who [He] supplied you<sup>b</sup> by what you<sup>z</sup> know. وَاتَّقُوا الَّذِي أَمْدَكُ بِمَا تَعْلَمُونَ ١٣٢
133. [He] supplied you<sup>b</sup> by *anaa'men*<sup>w</sup> (camels/ cows/goats and sheep)<sup>w</sup> and sons. أَمْدَكُ بِأَنْعَمٍ وَبَنِينَ ١٣٣
134. And gardens<sup>w</sup> and wells.<sup>w</sup> وَحَدَنَتِ وَعِيُونٍ ١٣٤
135. Verily I fear/know<sup>81</sup> on you<sup>b</sup> a torment (of) a great day. إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥
136. Said they:<sup>z</sup> equal on us, you<sup>h</sup> exhorted<sup>82</sup> or not be [you<sup>s</sup>] of the exhorters. قَالُوا سُوَءٌ عَلَيْنَا أَوْ عَظَّمَ أَمْرًا لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ١٣٦
137. *En* (not) this (*is*) except the firsts' (*ancients*) character (*customs/fables*). إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ١٣٧
138. And not we (*are*) surely *mu'a'ththabeen*<sup>83</sup> (*ones to be tormented*). وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨
139. So denied him they;<sup>z</sup> then We perished them; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*sign/proof*); and not [was] most (*of*) them believers. فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَذِيَّةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ١٣٩
140. And verily, your<sup>t</sup> Lord surely He (*is*) The Mighty *Ar-Raheemo* (*The multitudinous mercy Giver*). وَإِنْ رَبُّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ١٤٠
141. Denied-she<sup>y</sup><sup>84</sup> *Thamoodo* the *mursaleena* (*sent-messengers*). كَذَّبَتْ شَمُودُ الْمُرْسَلِينَ ١٤١
142. *Edb* (*when/since*) said for them their brother *Ssa'libon*: should not<sup>85</sup> *tattaqoona* (you<sup>x</sup> reverentially guard not to displease Allah). إِذْ قَالَ لَهُمْ أَخْوَهُمْ صَلِحٌ أَلَا نَتَّقُونَ ١٤٢
143. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٤٣
144. So *ettaqo* (let reverentially guard you<sup>x</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>86</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُونَ ١٤٤
145. And not I ask you<sup>b</sup> on it<sup>x</sup> of remuneration, *en* وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرٍ ١٤٥

<sup>79</sup> The word “*jabbareen*” is a *subjective, masculine, plural noun* for which there is no English *equivalent* for it.<sup>80</sup> See footnote 66 above, only here with respect to “*أطِيعُونَ*”<sup>81</sup> Linguistically the word “*خفت*” carries *dual meanings*: (1) *fear* and (2) *know*. Both meanings could apply.<sup>82</sup> The word “*عَظَّمَ*= “*exhorted*” or “*admonished*” as “*موْعَذَّبَة*,” could mean: *exhortation* or *admonition*.<sup>83</sup> The word “*muaththabeen*” is an *objective, masculine, plural noun* there is *no exact English equivalent* for it.<sup>84</sup> The word “*كَذَّبَتْ*= denied-she<sup>y</sup> is in reference to the “*Thamood*,” which is a *feminine gender*; so its reference must be *feminized*, as indicated by the “*ت*” in “*كَذَّبَتْ*”<sup>85</sup> See footnote 65 above regarding “*أَلَا*”<sup>86</sup> See footnote 66 above, only here with respect to “*أطِيعُونَ*”

(not) my remuneration except on the worlds' Lord.

إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ١٤٥

146. Are you<sup>z</sup> (to be) left in whatever (is) ha, here aa'meneena (self-safety-securers).

أَتَرْكُونَ فِي مَا هَهُنَّا إِمْنِينَ ١٤٦

147. In gardens<sup>w</sup> and wells.<sup>w</sup>

فِي جَنَّاتٍ وَعَيْوَنٍ ١٤٧

148. And zorooen<sup>87</sup> (various crops/sprouts) and palm-trees<sup>w</sup> its<sup>w</sup> sheath a labyrinth.

وَزَرْوَعٌ وَنَخْلٌ طَلْعُهَا هَضِيمٌ ١٤٨

149. And you<sup>z</sup> carve of the mountains houses fa'reheena (profligately/perfectly).

وَنَحْجِثُونَ مِنْ الْجِبَالِ بُيُوتًا فَرِهِينَ ١٤٩

150. So ettaqo (let reverentially guard you<sup>x</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>88</sup>

فَأَقْتُلُوا اللَّهَ وَأَطِيعُونَ ١٥٠

151. And let-not obey you<sup>z</sup> the exceeders' command.

وَلَا نُطِيعُوا أَئِرَادَ الْمُسْرِفِينَ ١٥١

152. Who<sup>r</sup> they<sup>z</sup> corrupt in the Earth<sup>w</sup> and not reform they.<sup>z</sup>

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢

153. Said they:<sup>z</sup> verily only you<sup>s</sup> (are) of the musahhareen<sup>89</sup> (they who are iteratively bewitched).

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ١٥٣

154. Not you<sup>s</sup> (are) except a human like us; so ee'tey (let-come [you<sup>s</sup>]) by an Aya'ten (miracle/sign/proof), en (if) you<sup>h</sup> were of the ssa'dequeena (always-truth-enforcers).

مَا أَنْتَ إِلَّا بَشَرٌ مِنْنَا فَلَمَّا دَعَاهُ إِلَيْنَا كُنْتَ مِنَ الصَّدِيقِينَ ١٥٤

155. Said [he]: this-she<sup>y</sup> (is) a she-camel for her a drink and for you<sup>b</sup> a drink (each on) a day ma'aloomen (that which is known).

قَالَ هَذِهِ نَاقَةٌ لَهَا شَرْبٌ وَلَكُمْ شَرْبٌ يَوْمٌ مَعْلُومٌ ١٥٥

156. And let-not touch/betide her you<sup>z</sup> by an ill then (shall) take you<sup>b</sup> a torment (of) a great day.

وَلَا تَسْوُهَا سُوءٌ فَيَأْخُذُكُمْ عَذَابٌ يَوْمٌ عَظِيمٌ ١٥٦

157. Then hamstrung her they<sup>z</sup>; so they<sup>z</sup> became/(by morning, i.e. after dawn)<sup>90</sup> regrettters.

فَعَقَرُوهَا فَاصْبَرُهُنَّا يَرِيمِينَ ١٥٧

158. So took them the torment; verily in tha'leka (afar-that-it/that)<sup>x</sup> (is) surely an Aya'tan<sup>w</sup> (sign/proof); and [was] not most (of) them believers.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَذِي

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ١٥٨

159. And verily, your<sup>t</sup> Lord surely He (is) The Mighty, Ar-Raheemo (the multitudinous mercy Giver).

وَلَنَّ رَبُّكَ لَهُ الْعَزِيزُ الرَّحِيمُ ١٥٩

160. Denied-she<sup>y</sup><sup>91</sup> Lootten's (Lott's) people the mursaleena (sent-messengers).

كَذَّبَتْ قَوْمٌ لُوطِ الْمُرْسَلِينَ ١٦٠

<sup>87</sup> The word "zorooen" is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>88</sup> See footnote 66 above, only here with respect to "أطِيعُونَ".

<sup>89</sup> The word "musahhareen" is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>90</sup> The word "أصْبَحُوا" carries double meanings: (1) they became or (2) by morning, i.e. after dawn.

<sup>91</sup> The word "كَذَّبَتْ" = denied-she<sup>y</sup> is in reference to the "people," which is = جمع تكبير broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ".

161. Edh (*when/since*) said for them their brother Lootton (*Lott*), should not<sup>92</sup> tattaqoona (*you*<sup>z</sup> reverentially guard not to displease Allah).
- إِذْ قَالَ لَهُمْ أَخْوَهُمْ لُوطٌ أَلَا تَنْتَقِلُونَ ﴿١٣﴾
162. Verily I am for you<sup>b</sup> a messenger trustworthy.
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤﴾
163. So ettago (*let reverentially guard you*<sup>z</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>93</sup>
- فَانْتَهُوا إِلَهُكُمْ وَأَطِيعُوهُنَّ ﴿١٥﴾
164. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en* (*not*) my remuneration except on the worlds' Lord.
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ  
أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦﴾
165. Do taáto (*you*<sup>z</sup> come, i.e. engage in sexual intercourse with) the *dhukrana*<sup>94</sup> (*males-effeminate*)<sup>95</sup> of the worlds.
- أَتَأْتُونَ الْذُكْرَانَ مِنَ الْعَالَمِينَ ﴿١٧﴾
166. And you<sup>z</sup> leave what created for you<sup>b</sup> your<sup>n</sup> Lord of your<sup>n</sup> spouses (*wives*); rather you<sup>f</sup> (*are*) people aggressors.
- وَتَدْرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ  
أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُوكُمْ ﴿١٨﴾
167. Said they:<sup>z</sup> *la'en* (*indeed if*) not desisted [*you*]<sup>s</sup>, O, Lootto (*Lott*), surely [*you*]<sup>s</sup> assuredly<sup>96</sup> be of the *mukhrajeena* (*expellees*).
- فَأَلَوْ لَيْنَ لَهُ تَنَاهٍ يَلْوُطُ لِتَكُونُنَّ مِنَ  
الْمُخْرَجِينَ ﴿١٩﴾
168. Said [*he*]: Verily I am for your<sup>n</sup> work (*is*) of the execrators.
- قَالَ إِنِّي لِعَمْلِكُمْ مِنَ الْفَالِيْنَ ﴿٢٠﴾
169. My Lord: *najjeyney* (*let-iteratively deliver me* [*You*<sup>s</sup>]) and my family<sup>w</sup> of what they<sup>z</sup> work.
- رَبِّ بَنِي وَأَهْلِ مِمَّا يَعْمَلُونَ ﴿٢١﴾
170. So *najjaynabo* (*We iteratively delivered him*) and his family<sup>w</sup> wholes.
- فَنَجَّيْنَاهُ وَهُلْهُلَهُ أَجْمَعِينَ ﴿٢٢﴾
171. Except an *ajoozan* (*aged-woman*) in the *gha'bereena* (*residuum/remnants*).
- إِلَّا عَجُوزًا فِي الْغَدَرِيْنَ ﴿٢٣﴾
172. Afterwards We destroyed the others.
- شُمْ دَمَرَنَا الْآخَرَيْنَ ﴿٢٤﴾
173. And We ill-rained<sup>97</sup> on them a rain; so fouled the *munthareena*'s<sup>98</sup> (*they the warned-ones*) rain.
- وَأَمَطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطْرُ الْمُنْذَرِيْنَ ﴿٢٥﴾

<sup>92</sup> Clearly this “لا” is the “ألا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

<sup>93</sup> See footnote 66 above, only here with respect to “أطِيعُونَ”

<sup>94</sup> The words “*dhukranan*=“ذُكْرَانٌ” (in Arabic, and the Qur'aan is firstly Arabic (“*Verily We caused it to descend Arabic Qur'aan, perhaps you cerebrate.*”) is made up of five letters, and “ذُكْرٌ” is made up of four letters. Therefore, “ذُكْرَانٌ” has more meaning as its construct has more letters. But from this Ayah above, (S26:165), the word “ذُكْرَانٌ” has an additional letter “ن” giving it additional meaning. The additional meaning could be (1) *good to neutral*, or (2) *bad*. See footnote 95 next regarding the خشى = “male-effeminate.” If you take this great Ayah (S26:165), “*dhukranan*” here is *bad*, as it indicates the males as being “male-effeminate” and are being *come unto* by another male. But if you take another great Ayah: “Or He pairs them *thukranan* (males) and females” (S42:50) it is *good to neutral*, as the “maleness” here is obviously *not effeminateness*, but *normal to neutral*.

<sup>95</sup> The “*dhukranan*” mentioned in the above great Ayah is obviously the type of “male” which could be “being come unto,” as a *female*, hence such “male” is “male-effeminate”=“خشى أو مخنث” i.e. *womanish*.

<sup>96</sup> The “L” in “اللَّذِينَ” is a *juratory* “الْ” amounting to= “الْتَّاكِيدُ” i.e. *affirmation*, expressed by “assuredly”.

<sup>97</sup> In Arabic there is a *distinction* between “مطر” = rained, and “امطر”=ill-rained, as “في الخير” = “مطر” and “الراغب في الشر” = “امطر”. In this case “امطر” is used. So for lack of “امطر” in English, I chose ill-rained.

<sup>98</sup> The word “*muntharen*” is an *objective, masculine, plural noun* there is *no exact English equivalent* for it.

174. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*); and [was] not most (*of*) them believers.
- إِنَّ فِي ذَلِكَ لَايَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (WL)
175. And verily, your<sup>t</sup> Lord surely He (*is*) The Mighty, *Ar-Raheemo* (*The multitudinous mercy Giver*).
- وَلَنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ (VO)
176. Denied the *Ayka's* (*thicket's*) companions the *mursaleena* (*sent-messengers*).
- كَذَبَ أَصْحَابُ ثَيْكَةَ الْمُرْسَلِينَ (VY)
177. *Edb* (*when/since*) said for them *Shuaybor*: should not<sup>99</sup> *tattaqoona* (*you*<sup>r</sup> reverentially guard not to displease Allah).
- إِذْ قَالَ لَهُمْ شَعِيبٌ أَلَا نَتَقَوَّنَ (VV)
178. Verily I am for you<sup>b</sup> a messenger trustworthy.
- إِلَيْكُمْ رَسُولٌ أَمِينٌ (WA)
179. So *ettaqo* (*let reverentially guard you*<sup>r</sup> not to displease) Allah and let-you<sup>r</sup> obey [*me*].<sup>100</sup>
- فَاتَّقُوا اللَّهَ وَأَطِيعُونِي (W)
180. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en* (*not*) my remuneration except on the worlds' Lord.
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَخْرَىٰ إِنَّ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ (IA)
181. Let-fulfill<sup>101</sup> you<sup>r</sup> the measure and let-not be you<sup>r</sup> of the *mukhsereena* (*they who are loss-causers*).
- أَوْفُوا الْكِيلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ (IA)
182. And let-weigh you<sup>r</sup> by the scale the straight.
- وَنِزُّوْنَا بِالْقِسْطَاسِ الْمُسْتَقِيمِ (VAT)
183. And let-not diminish<sup>102</sup> you<sup>r</sup> the mankind their things and let-not *ta'atho*<sup>103</sup> (*you*<sup>r</sup> mischief hardest) in the Earth<sup>w</sup> corruptingly/(as) corruptors.
- وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمَلُوا فِي الْأَرْضِ مُفْسِدِينَ (VAT)
184. And *ettaqo* (*let reverentially guard you*<sup>r</sup> not to displease) Who created you<sup>b</sup> and the generation,<sup>104</sup> the [firsts] (*ancients*).
- وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْأَنْجَلَةَ الْأَوَّلَيْنَ (IA)
185. Said they:<sup>z</sup> verily only you<sup>s</sup> (*are*) of the *musahhareen*<sup>105</sup> (*ones that have been bewitched*).
- قَالُوا إِنَّمَا أَنَا مِنَ الْمُسَحَّرِينَ (W)
186. And not you<sup>s</sup> (*are*) except a human, like us; and *en* (*surely*) [we] presume you<sup>g</sup> certainly of the liars.
- وَمَا أَنَا إِلَّا بَشَرٌ مِثْلُكُمْ وَإِنْ نَظَرْنَا لِمَنِ الْكَذَّابِينَ (VAT)
187. So let [you<sup>s</sup>] (*cause to*) fall on us fragments from the sky, *en* (*if*) you<sup>c</sup> were of the *ssa'deeneen* (*always-truth-enforcers*).
- فَأَسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (VAT)

<sup>99</sup> Clearly this “الا” is the “اً,” for *urging* and *promoting* the action of the following verb, here for *taqwa*.

<sup>100</sup> See footnote 66 above, only here with respect to “أطِيعُونِي”

<sup>101</sup> The word “اوْفُوا” from “التمام” = “الوفاء” meaning *gathering the last component of any obligation to make it a whole*. So, “اوْفُوا” means *you endeavor and gather the last part of an obligation and fulfill it*.

<sup>102</sup> The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

<sup>103</sup> The word “تعْمَلُوا” means to mischievous causing hardest corruption. See *اللسان*.

<sup>104</sup> The word “جيلاة” “جيلاة” is a singular the plural for it is: “جيلاة”

<sup>105</sup> The word “musahhareen” is an objective, masculine, plural noun there is no exact English equivalent for it.

188. Said [he]: my Lord (*is*) knowinger by what you<sup>z</sup> work. قالَ رَبِّ أَعْلَمُ بِمَا تَعْمَلُونَ ۱۹۰
189. So denied him they;<sup>z</sup> then took them the Overshadow-Day's torment; verily it<sup>x</sup> [was] a great torment's day. فَكَذَّبُوهُ فَلَخَدَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ  
إِنَّهُ كَانَ عَذَابٌ يَوْمٌ عَظِيمٌ ۱۹۱
190. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*sign, proof*); and [was] not most (*of*) them believers. إِنَّ فِي ذَلِكَ لَذِيْهَ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۱۹۲
191. And verily, your<sup>t</sup> Lord surely He (*is*) The Mighty, *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَلَإِنْ رَبُّكَ هُوَ الْعَرِيزُ الرَّحِيمُ ۱۹۳
192. And verily it<sup>x</sup> (*is*) surely a descending<sup>106</sup> (*of/ caused by*) the worlds' Lord. وَلَئِنْ لَّتَزَيلُ رَبُّ الْعَالَمِينَ ۱۹۴
193. Descended by it<sup>x</sup> *The Rooho* (*Arch Angel/Gabriel*) the trustworthy. نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ۱۹۵
194. On your<sup>t</sup> heart to be [you<sup>s</sup>] of the warners. عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِّرِينَ ۱۹۶
195. By an Arabic tongue<sup>x</sup> manifester.<sup>x</sup> بِلِسَانٍ عَرَبِيًّا مُّبِينًا ۱۹۷
196. And verily it<sup>x</sup> (*is*) surely in writs (*of*) the [firsts'] (*ancients*). وَلَإِنْ لَّفِي زُبُرُ الْأَوَّلِينَ ۱۹۸
197. Has [and] not been for them an *Aya'tan*<sup>w</sup> (*sign-proof*); to know it<sup>x</sup> Israel's sons-scholars. أَوَلَيْكُنْ هُمْ ءَاءِيَةً أَنْ يَعْلَمُهُ عُلِّمُوا بَنِي إِسْرَائِيلَ ۱۹۹
198. And had We *nazzala* (*iteratively descended*) it<sup>x</sup> on some *Ajameena* (*non-Arabs*). وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ۲۰۰
199. Then [he] read it<sup>x</sup> on them, they<sup>z</sup> were not by it<sup>x</sup> believers. فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ۲۰۱
200. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We threaded it<sup>x</sup> in the criminals' heart. كَذِّلَكَ سَلَكْنَا فِي قُلُوبِ الْمُجْرِمِينَ ۲۰۲
201. Not they<sup>z</sup> believe by it<sup>x</sup> until they<sup>z</sup> see the torment the painful. لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ۲۰۳
202. Then it<sup>x</sup> *yaátey* (*comes to*) them suddenly<sup>w</sup> while they not perceive they.<sup>z</sup> فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۲۰۴
203. Then they<sup>z</sup> say: are we *mundharoona*<sup>107</sup> (*they that are given a reprieve*). فَيَقُولُوا هَلْ كُنْ مُّنْظَرُونَ ۲۰۵
204. Do then by Our torment *yasta'ajelona* (*they seek-hastening*). أَفَعَذَنَا إِنَّا يَسْتَعْجِلُونَ ۲۰۶

<sup>106</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.<sup>107</sup> The word “mundharoon” is an objective, masculine, plural noun there is no exact English equivalent for it.

205. Do then see you<sup>h</sup> en (if) matta'na (*We let relish the transitory worldly delight*) them years.<sup>w</sup> أَفَرَأَيْتَ إِنْ مَتَّهُمْ سِينَانَ
206. Afterwards came (to) them what they<sup>z</sup> were (being) promised. ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ
207. Not enriched/sufficed<sup>108</sup> a'n (off) them what they<sup>z</sup> were youmatta'ona (*relishing the transitory worldly delights they*). مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَهِنُونَ
208. And not perished We of a village<sup>w</sup> except for it<sup>w</sup> warners. وَمَا أَهْلَكَنَا مِنْ قَرْيَةٍ إِلَّا لَمَّا مُنْذَرُونَ
209. Reminiscence<sup>w</sup>/remembrance,<sup>w</sup><sup>109</sup> and We were not dha'lemeena (*injustice-doers*). ذَكْرٌ وَمَا كَسَّنَا ظَلَمِينَ
210. And not tana'zzalet (iteratively descended)<sup>w</sup> by it<sup>x</sup> the Satans. وَمَانَزَّلَتْ بِهِ الشَّيَاطِينُ
211. And (it's) not befitting/facile for them and cannot they.<sup>z</sup> وَمَا يَبْغِي لَهُمْ وَمَا يَسْتَطِعُونَ
212. Verily they (are) a'n (regarding) the hearing surely (are) ma'azoloona<sup>110</sup> (*they that are being isolated*). إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ
213. So let-not invoke [you<sup>s</sup>] with Allah another elahan (a deity), then (shall) be [you<sup>s</sup>] of the mua'thatha'beena<sup>111</sup> (*they that are being tormented*). فَلَا تَنْعُ معَ اللَّهِ إِلَيْهَا أَخْرَ فَتَكُونُ مِنَ الْمُعَذَّبِينَ
214. And let-warn [you<sup>s</sup>] your<sup>t</sup> nearest clan.<sup>w</sup> وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ
215. And let-lower [you<sup>s</sup>] your<sup>t</sup> wing<sup>112</sup> for whomever etta'ba'a ([he] closely-followed) you<sup>g</sup> of the believers. وَأَخْفِضْ جَنَاحَكَ لِمَنْ أَنْبَعَكَ مِنَ الْمُؤْمِنِينَ
216. Then en (if) they<sup>z</sup> disobeyed you<sup>g</sup> then let-say [you<sup>s</sup>]: verily I (am) disclaimant/absolver<sup>113</sup> (of myself) of what you<sup>z</sup> work. فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ
217. And let-trust [you<sup>s</sup>] on the Mighty, Ar-Raheeme (*The multitudinous mercy Giver*). وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

<sup>108</sup> The word “أَغْنَى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>109</sup> The word “ذَكْرٌ” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

<sup>110</sup> The word “ma'azoloor” is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>111</sup> The word “mu'athabeen” is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>112</sup> The expression “[you<sup>s</sup>] lower your wing” is lofty Arabic tongue expression meaning show “softness,” kindness, or be “courteous towards” all are as figurative expressions, as the “wings” are the arms, symbols of strength. So when one “lowers” the arms the person makes them tucked to his sides indicating respect or submission.

<sup>113</sup> The word “مَفْعُولٌ بِهِ” or “بِمَعْنَى فَاعِلٍ” means “Fulfilled” or “Done”. In this case, “مَفْعُولٌ بِهِ” is masculine, singular noun. So, “absolver/disclaimant” in the sense of he (the Prophet, SAW) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

218. Who [He] sees you<sup>g</sup> when [you]<sup>s</sup> up.<sup>114</sup>

الَّذِي يَرِيكَ حِينَ تَقُومُ

219. And your<sup>t</sup> transpose<sup>115</sup> in the sa'jedeena (they who kowtow).

وَتَقْبَلُكَ فِي السَّاجِدِينَ

220. Verily He, He (is) The Sameeo<sup>116</sup> (The Acute-Hearer- / The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

221. Do ona'bbe'okum ([I] inform you<sup>r</sup> by piece-of-significant-and-availing-news) on whom<sup>a</sup> tata'nazzel (iteratively descend) the Satans.

هَلْ أُنَتَّخُمُ عَلَىٰ مَنْ تَنَزَّلُ الشَّيْطَانُ

222. Tatanazzalo (iteratively descend they<sup>r</sup>) on every affakn<sup>x</sup> (slanderous fabricator/specious concoctor) atheemen (iterative sinner).

تَنَزَّلُ عَلَىٰ كُلِّ أَفَاكٍ أَثِيمٍ

223. They<sup>r</sup> cast the hearing and most (of) them (are) liars.

يُلْقَوْنَ اللَّسْقَ وَأَكْثَرُهُمْ كَذَّابُونَ

224. And the poets yattabe'ohum (closely follow them) the gha'woona<sup>117</sup> (strayers because of fallacious belief resulting in disappointment).

وَالشَّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

225. Have not seen [you<sup>s</sup>]: that they (are) in every valley they<sup>r</sup> ramble.

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادِيَّهِمْ

226. And that they say what not they<sup>r</sup> do.

وَأَهْمَمُهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

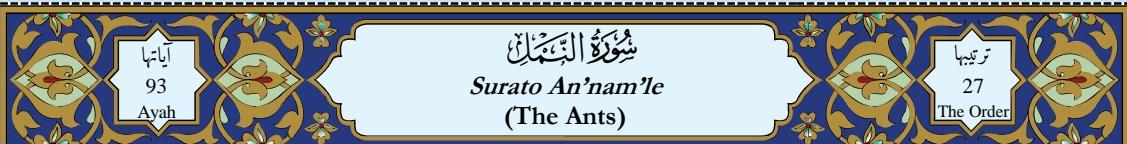
227. Except whom<sup>r</sup> believed they<sup>r</sup> and worked the righteous-works<sup>w</sup> they<sup>r</sup> and they<sup>r</sup> remembered Allah multitudinously and avenged<sup>118</sup> they<sup>r</sup> from after what dholemo (they<sup>r</sup> had been wronged); and will know who<sup>r</sup> dhalamo (they<sup>r</sup> wronged) which<sup>x</sup> a transpose<sup>119</sup> they<sup>r</sup> transpose.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْصَرُوا مِنْ بَعْدِ مَا

ظَلَمُوا وَسَيِّئُمُ الَّذِينَ ظَلَمُوا أَئَ مُنْقَلَّ

يُنَقِّبُونَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)

<sup>114</sup> There is a distinction between "تَقُومُ" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "يقف" = "stand".

<sup>115</sup> The word "تَقْبَلُكَ" = "they transpose," means your betook of yourself among the Sajedeen.

<sup>116</sup> The word "As-Sameeo" is one of Allah's most beautiful attributive names.

<sup>117</sup> The word "الغَاوُونَ" strayers because of fallacious belief resulting in disappointment for them. See and the *الراغب*.

<sup>118</sup> The word "انتصر من" could apply in three distinct senses: (1) which in turn has two distinct meanings, (1a) "انتصر من عدوه أي انتقم من عدوه" = "avenged from his enemy," and (1b) "انتصر من عدوه أي انتقم من عدوه" = "refrained from and disdained the wrong." (2) "انتصر على" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted for."

<sup>119</sup> The word "ينقلبون" = "they repair," means they betake themselves returning. +

1. Tta-Seen,<sup>1</sup> telka<sup>w</sup> (*she-that afar it<sup>w</sup> / those<sup>w</sup>*) (are) The طسٌ تِلَكَ إِنْتَ الْفَرَّاءُ وَكِتَابٌ  
Qur'aan's *Aya'to<sup>w</sup>* (*statements*) and a book manifester. مُبِينٌ
2. A *budan* (*divine-guidance*)<sup>x</sup> and a *bushra<sup>w</sup>* (*pleasant-tiding*)<sup>w2</sup> for the believers. هُدًى وَشَرِيْلِ الْمُؤْمِنِينَ
3. Who<sup>r</sup> *youqeymona*<sup>3</sup> (*they<sup>r</sup> up-to-fulfill the prescribed obligations of*) the Prayer<sup>w</sup> and *youatona* (*they<sup>r</sup> fulfill the obligations of*) the Zakata<sup>w4</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and they (are) by the Hereafter<sup>w</sup> they (are) *youqenoona* (*they<sup>r</sup> believe with certitude*). الَّذِينَ يُقْيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَهُمْ بِالْآخِرَةِ هُمْ بُوقُونَ
4. Verily who<sup>r</sup> not believe they<sup>r</sup> by the Hereafter, <sup>w</sup>We إنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ  
adorned for them their works; so they addle. أَعْمَانَهُمْ فَهُمْ يَعْمَلُونَ
5. Those, who<sup>r</sup> (are) for them (is) ill-the torment and أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ  
they (are) in the Hereafter<sup>w</sup> they (are) the most-losers. فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ
6. And verily you<sup>g</sup> surely *tolagqa* ([you<sup>s</sup>] are instructed) وَإِنَّكَ لَنَفِيَ الْفَرَّاءَاتَ مِنْ لَدُنْ حِكْمَةِ  
The Qur'aan from *ladon*<sup>5</sup> (*directly and possessively*) *Hakeemen*<sup>6</sup> (*infinite hekma<sup>7</sup> Possessor*), Omniscient. عَلِيهِ
7. Edh (when/since) said Mosa (Moses) for his family: <sup>w</sup>إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي عَاصَمٌ نَارًا  
verily I sensed/perceived a fire; <sup>w</sup> shall *aa'tee* ([I] bring-/come to) you<sup>b</sup> from it<sup>w</sup> by a tiding or *aa'tee* you<sup>b</sup> by سَعَاتِكُمْ مِنْهَا يَخْبِرُ أَوْ مَاتِكُمْ بِشَهَابَةِ  
a torch brand, *la'alla* (*craving currently unavailable deed* قَبْسٍ لَعَلَّكُمْ تَصَطَّلُونَ  
that/perhaps) you<sup>b</sup> *tasstaloona* (you<sup>r</sup> seek its warmth). فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُوْرَكَ مَنْ فِي  
النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
8. So *lamma* (when/whence) [he] came (to) it<sup>w</sup> [he] (had been) called: that (had been) blessed Whom<sup>8</sup> (is) in The Fire<sup>w</sup> and whomever (is) around it;<sup>w</sup> and *subhana*<sup>9</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, the worlds' Lord.

1 See the Lexicon attached to this Translation for commentary on this.

2 See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=بشرٌ / يُبَشِّرُ / مُبَشِّرٌ

3 The word “أَفَمْ” “يُقْيمُونَ” is rooted in “أَفَمْ” =upheld. linguistically means:

“أَدَمَ، يَعْنِي أَبْقَى أَوْ اسْتَمْرَ على دُوَامٍ، وَالدُوَامُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعْنَى، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً” So, “يُقْيمُونَ” means, they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and ‘how’ (it<sup>w</sup>) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>.4 See the Lexicon attached to this Translation for what exactly are the *Zakah* and its implications.

5 The word “لَدُنْ” is closer than “عَنْ” as you can say: “لَدُنْ,” thus, “عَنْ” which closer spatially and more specific. So, “directly and possessively” seems to indicate such closeness. See the لسان.

6 See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ.”

7 See the Lexicon attached to this Translation for “hekma.”

8 The pronoun “Whom” is capitalized here as a sign of respect and magnanimity for “Whom” is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas. See القرطبي.

9 The word “*subhana*=”سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*=”سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

9. O, Mosa (Moses): verily it<sup>x10</sup> I am Allah, The Mighty, The Hakeemo<sup>11</sup> (*infinite hekmah*<sup>12</sup> Possessor).

يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ١

10. And let-throw [you<sup>s</sup>] your<sup>t</sup> staff<sup>w</sup>; then *lamma* (when-/whence) [he] saw it<sup>w</sup> shaking, as it<sup>w</sup> (were) a *jannon* (young-snake)<sup>w13</sup> [he] diverged reversely and not steps-retraced [he];<sup>14</sup> O, Mosa (Moses), let-not fear [you<sup>s</sup>]; verily I not fear *ladayya*<sup>15</sup> (*directly at My presence*) the *mursaloona* (*sent-messengers*).

وَأَلَقَ عَصَمَ فَلَمَّا رَأَاهَا تَهَزَّ كَانَهَا جَانٌ وَلَيْ مُدِيرًا وَلَمْ يُعْقِبْ يَمُوسَى لَا تَخَفْ إِلَيْ لَا يَخَافُ لَدَيْ الْمَرْسُولَ ١٥

11. Except whom<sup>p</sup> [he] wronged;<sup>16</sup> afterwards [he] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooroon* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

إِلَّا مَنْ ظَلَمَ فَرَأَ بَدَلَ حُسْنَاهَا بَعْدَ سُوءِهِ فَإِنِّي غَفُورٌ رَّحِيمٌ ١٦

12. And let-enter [you<sup>s</sup>] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (*garment's*) bosom [it<sup>w</sup>] egresses white, of other than an ill; in a nine *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بِيَضَاءَةٍ مِّنْ غَيْرِ سُوءٍ فِي تَسْعَ إِيَّاتٍ إِلَى فِرْعَوْنَ وَقَوْمَهُ إِنَّهُمْ كَافُرُوا فَوْمَا فَسِيقَنَ ١٧

13. Then *lamma* (when/whence) came<sup>w</sup> (*to*) them Our *Aya'to*<sup>w</sup> (*miracles/signs/proofs*) *mubsse'raten* [*discernment-enabler-she*<sup>y</sup>] said they<sup>z</sup>: this (*is*) a magic manifester.

فَلَمَّا جَاءَهُمْ مَا أَيْنَنَا مُبَصِّرَةٌ فَالْأُولُو هَذَا سُخْرُ مُبِيتٌ ١٨

14. And rejected they<sup>z</sup> by it<sup>w</sup> and *istay'qanat'ha*<sup>17</sup> (*affirmably ascertained it<sup>w</sup>*) themselves<sup>w</sup> unjustly and arrogantly; so let-look [you<sup>s</sup>] how [was]<sup>x18</sup> the corrupters' consequence<sup>w</sup>.

وَجَحَدُوا بِهَا وَأَسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُمًا فَأَنْظَرْ كَيْفَ كَانَ عَيْنَ الْمُفْسِدِينَ ١٩

15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymano* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.

وَلَقَدْ أَنْتَنَا دَاؤِدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عَبَادِهِ الْمُؤْمِنِينَ ٢٠

16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [he]: O, you the mankind, we (*had been*) taught the birds' speech<sup>19</sup> and *oteyna* (*we (had*

وَوَرِثَ سُلَيْمَانُ دَاؤِدَ وَقَالَ يَكْأِيَهَا النَّاسُ عِلْمَنَا مَنْطَقَ الطَّيْرِ وَأَوْتَنَا مِنْ

<sup>10</sup> The pronoun “ه” in “إنه” refers to “حقيقة الأمر أو الشأن” = “The fact of the matter,” or “the truth of the situation.” See *القرطبي*.

<sup>11</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>12</sup> See the Lexicon attached to this Translation for “hekmah.”

<sup>13</sup> The word “jann” = “جان” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

<sup>14</sup> The word “يعقب” means steps-retrace.” In this case, he steps-retraced not his own steps, in his flight.

<sup>15</sup> The word “لدن” in “لدنى” from “لدن” is closer than “عند” as you can say: “عندى مال و المآل ليس بقبضتك الان” “عندى مال و المآل ليس بقبضتك الان” thus, “لدن” which closer spatially and more specific. So, “directly at My presence” seems to indicate such closeness. See *اللسان*.

<sup>16</sup> See the Lexicon attached to this Translation for “ظالم” = “injustice-doer” and “ظلم” = “wronger.”

<sup>17</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>18</sup> The word “كان” perhaps refers to “واقع, أو حال, أو مآل” the corrupters. So it is in masculine.

<sup>19</sup> The word “منطق” has multiple meanings, such as “النطق بالكلام” that is the speech or the language, or “the logic” or “the speech's logic.” See *السان*.

كُلُّ شَيْءٍ إِنَّ هَذَا لَهُ الْفَضْلُ الْمُبِينُ  
been accorded) of everything; verily this surely it<sup>x</sup> (is) the munificence the manifester.

17. And (had been) thronged for Solaymana (Solomon) his soldiers of the Jinn and the humankind and the birds, so they *youza'ona* (were being arrayed).

وَحَسِرَ لِسْلَيْمَنَ جُنُودُهُ مِنَ الْجِنِّ  
وَالْإِنْسِ وَالْطَّيْرِ فَهُمْ يُؤْزَعُونَ  
وَجَنُودُهُ وَهُنَّ لَا يَشْعُرُونَ

18. Until *edha* (if/whereas) *atanw*<sup>x</sup> (they<sup>x</sup> arrived at and passed by))<sup>x</sup> on the ants' valley said an ant:<sup>w</sup> O, you the ants let-enter you<sup>z</sup> your<sup>n</sup> dwellings; (lest) not destroy<sup>w</sup> you<sup>ym</sup> Solaymano (Solomon) and his soldiers while not perceive they.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ الْتَّمَلِ قَالَتْ  
نَمَّلَةٌ يَتَأْيِهَا الْتَّمَلُ أَدْخُلُوا  
مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سَلَيْمَانٌ  
وَجَنُودُهُ وَهُنَّ لَا يَشْعُرُونَ

19. So [he] smiled laughingly of its<sup>w</sup> say and said [he]: my Lord *aw'ze'aney* (let-dispose me [You<sup>s</sup>]) to thank Your<sup>t</sup> boon<sup>w20</sup> which<sup>u</sup> *an'ama*<sup>21</sup> (had graced bounteously and ennoblingly the most desirable and delighting boons) You<sup>g</sup> on me and on my both begetters (parents) and that [I] work righteously, [You<sup>s</sup>] delight [it<sup>x</sup>]; and let-admit me [You<sup>s</sup>] by Your<sup>t</sup> mercy<sup>w</sup> in Your<sup>t</sup> *eba'de* (worshippers/ submitters/ slaves) the *ssa'leheena* (righteous-people).

فَبَسَمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ  
رَبٌّ أَوْزَعَنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ  
صَلِيلًا تَرْضَهُ وَأَدْخُلَنِي بِرَحْمَتِكَ  
فِي عِبَادِكَ الْأَصْلَاحِينَ

20. And *tafaqqada* ([he] inspected/ roll-called) the birds; then said [he]: what (is) for me not [I] see the hoopoe; or [was] [he/ it<sup>x</sup>] of the absentees.

وَنَقَدَ الْأَطْيَرَ فَقَالَ مَا لِكَ لَا أَرَى  
أَنْهَدْهُ أَمْ كَانَ مِنَ الْغَايِيْنَ

21. Surely assuredly<sup>22</sup> [I] (shall) torture/torment him a severe torture/torment or surely assuredly [I] (shall) slaughter him or surely assuredly [he] (shall) come (to) me by a proof manifester.

لَا عَذَبَنِي، عَذَابًا شَدِيدًا أَوْ  
لَا أَذْهَبَهُ أَوْ لِسَاتِيَّ سُلْطَنِي مُبِينًا

22. Then *makatha*<sup>23</sup> (stayed/ tarried [he]) other than afar then said [he]: I encompassed by what not [you<sup>s</sup>] encompassed by it;<sup>x</sup> and I came (to) you<sup>g</sup> from *Saba'en* (Sheba) by a *naba'en*<sup>24</sup> (piece-of-significant-and-availing-news) *yageen* (absolutely certain).

فَمَكَثَ غَيْرَ بَعِيرٍ فَقَالَ أَحْطَطْ  
بِمَا لَمْ تُحْطِطْ بِهِ، وَجَهْتُكَ مِنْ سَيِّئَاتِ  
بِنْتَيْ يَقِينٍ

23. Verily I found a woman reigning (over) them; and *oteyat* (had been accorded-she<sup>y</sup>) of everything; and for her (is) a great *Arshe*<sup>25</sup> (Throne of Kingship).<sup>x</sup>

إِنِّي وَجَدْتُ أَمْرَأَةً تَمَكَّنَتْهُمْ وَأُوتِتَ  
مِنْ كُلِّ شَيْءٍ وَقَدَا عَرْشًا عَظِيمًا

<sup>20</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>21</sup> The word "نعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "نعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>22</sup> The "ل" in "لياتي" and "لاذ بحثه" are juratory "القسم" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly."

<sup>23</sup> This [he] and the second [he] refer to the hoopoe.

<sup>24</sup> See the Lexicon attached to this Translation for "naba'a."

<sup>25</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

24. I found her and her people kowtowing they<sup>z</sup> for the sun,<sup>w</sup> of lesser than/without Allah; and adorned for them the Satan their works; so [he] repelled them *a'n* (off) the path; so not they *yahtadoona* (*are being divinely-guided they*<sup>x</sup>).

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِينَ  
مِنْ دُونِ اللَّهِ وَرَبِّنَ لَهُمُ الشَّيْطَانُ  
أَعْنَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا  
يَهْتَدُونَ

١٤

25. That not kowtow they<sup>z</sup> for Allah, Who *younkhrejo* ([He] emerges/produces) the occult<sup>26</sup> in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and knows [He] what you<sup>z</sup> conceal and what you<sup>z</sup> disclose.

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْبِجُ الْخَبَثَ  
فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
خُفْنَوْنَ وَمَا مَعْلُمُونَ

١٥

26. Allah, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*<sup>27</sup> (*Throne of Kingship*), The Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ  
الْعَظِيمِ

١٦

27. Said [he]: we shall look, whether *ssadaqata* (*you<sup>h</sup>* always-enforced-the-truth) or *you<sup>h</sup>* were of the liars.

فَأَلَّا سَنَظُرُ أَصَدَقَتْ أَمْ كُنَّتْ وَنَّ  
الْكَذَّابِينَ

١٧

28. Let-go [*you<sup>s</sup>*] by my letter, this; then let-cast it<sup>x</sup> [*you<sup>s</sup>*] to them; afterwards let-divert [*you<sup>s</sup>*] *a'n* (off) them; then let-look [*you<sup>s</sup>*] what (*would*) return they.<sup>z</sup>

أَذْهَبْتُكُنَّيْ هَذِهَا فَأَلْقَهُ إِلَيْهِمْ ثُمَّ  
تُولِّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ

١٨

29. Said-she:<sup>y</sup> O, you the chiefs; verily I (*had been*) cast to me a letter-*kareemon*<sup>28</sup> (*bounty-giver and ennobler*).

قَالَتْ يَكَانُهَا الْمَلَوْأُ إِنِّي أَلْقَى إِلَيْكُنَّ  
كَرِيمً

١٩

30. Verily it<sup>x</sup> (*is*) from *Solaymana* (*Solomon*) and verily it<sup>x</sup> (*is*): by Allah's name *Ar-Rahma'ne Ar-Raheeme* (*the multitudinous mercy Giver*).

إِنَّهُ مِنْ شَيْئَنِنَ وَلَنَّهُ بِسْمِ اللَّهِ  
الْرَّحْمَنِ الرَّحِيمِ

٢٠

31. That let-not heighten you<sup>z</sup> on me and *ee'toney* (*let-come you<sup>z</sup> to me*) *Muslemeena* (*you<sup>z</sup> submitters/peacefully succumbing*).

أَلَا تَعْلُوْ عَنِّي وَأَنْتُ مُسْلِمٌ

٢١

32. Said she:<sup>y</sup> O, you the chiefs *aftoney* (*let-you<sup>z</sup> situationally fittingly and wisely opine me*) in my matter; I was not a [cutter]<sup>29</sup> (*of*) a matter until you<sup>z</sup> witness.

قَالَتْ يَكَانُهَا الْمَلَوْأُ أَفْتُؤِنِي فِي أَمْرِي مَا  
كُنَّتْ قَاطِعَةً أَمْ حَتَّى شَهَدُونَ

٢٢

33. Said they<sup>z</sup>: we (*are*) a strength-possessors and possessors (*of*) *ba'asen* (*bravery and warfare*) severe; and the command (*is*) to you;<sup>y</sup> so let-look you<sup>y</sup> what command you.<sup>y</sup>

قَالُوا نَحْنُ أَفْوُؤُ قُوَّةً وَأَوْلُوْ بَأْسٍ شَدِيدٍ  
وَالْأَمْرُ إِلَيْكُ فَانْظُرْ مَاذَا تَأْمُرُنَ

٢٣

34. Said she:<sup>y</sup> verily, the kings if entered they<sup>z</sup> a village<sup>w</sup> they<sup>z</sup> corrupted it<sup>w</sup> and they<sup>z</sup> made lords<sup>w</sup><sup>30</sup>

قَالَتْ إِنَّ الْمَلُوكَ إِذَا دَخَلُوا قَرِيَّةً

<sup>26</sup> The word “occult”=“خَبَّ” is subjective, masculine, singular noun meaning; that which is hidden. The “occult” of the Heavens is the rain and the “occult” of the Earth is the sprout.

<sup>27</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>28</sup> The word “kareem”=“كَرِيم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. In summarily: bounty-giver ennobler and of multiple uses/ effects.

<sup>29</sup> The expression “قاطعة أمر”=“cutter (*of* a matter)” is an Arabic tongue expression meaning “resolutely deciding a matter.”

<sup>30</sup> The word “أَعْزَاءٌ” translated as “lords.” The word “lord” has many meanings, but one, according to Merriam Webster’s Unabridged Dictionary, is: “one having power and authority over others.”

(of) its<sup>w</sup> folk *athellatan*<sup>31</sup> (*they who are humbled and subdued*); and like *tha'leka* (*he-that-asar-it/ that*) they<sup>z</sup> do.

٣١

35. And verily I am a sender-she<sup>y</sup><sup>32</sup> to them by a gift; then a looker-she<sup>y</sup> [*I am*] by what returns the *mursaloona* (*sent-messengers*).

وَلَيٰ مُرْسَلٌ إِلَيْهِمْ بِهَدْيٍ فَنَاظَرُوا

٣٢

36. Then *lamma* (*when/ whence*) came (*to*) *Solaymana* (*Solomon*) said [*he*]: do you<sup>z</sup> supply me by a possession; So what *aa'taney* (*accorded me*) Allah (*is*) *khayron* (*superior/ worthier*) than what *aa'takum* (*[He] accorded you<sup>b</sup>*); rather you<sup>f</sup> (*are*) by your<sup>n</sup> gift rejoice you.<sup>z</sup>

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتَيْدُونِي بِمَا

فَمَا أَتَنِيَ اللَّهُ خَيْرٌ مِّمَّا أَتَنَّكُمْ بَلْ

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أَنْتُ هَدِيدٌ كُمْ نَفَرُونَ

37. Let-return [*you<sup>s</sup>*] to them; then, surely we assuredly<sup>33</sup> *na'atee*<sup>x</sup> (*produce/present [we]*)<sup>x</sup> them by soldiers not for them a capacity by [*it*],<sup>w</sup><sup>34</sup> and surely we assuredly exit them from it<sup>v</sup> *athellatan*<sup>35</sup> (*they who are humbled and subdued*) while they (*are being*) cringers.

أَتْرِجِعُ إِلَيْهِمْ فَلَنَأْتِنَّهُمْ بِجُنُودٍ لَا يُقْبَلُ

لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَا أَذْلَهَ وَهُمْ

صَغِيرُونَ

فَالَّذِينَ أَتَيْنَاهُمْ أَيْمَانًا يَأْتِيَنِي بِعَرْشَهَا

٣٤

38. Said [*he*]: O, you the chiefs; which (*of*) you<sup>b</sup> *ya'ateney* (*bring about to me*) by her *Arshe*<sup>36</sup> (*Throne of Kingship*) before *ya'ato* (*they<sup>z</sup> come forward to*) me *Muslemeena* (*submitters they*).

فَالَّذِينَ أَتَيْنَاهُمْ أَيْمَانًا يَأْتِيَنِي بِعَرْشَهَا

قَبْلَ أَنْ يَأْتُنِي مُسْلِمِينَ

٣٥

39. Said a demon of the Jinn: I, *aa'teka* (*bring/ come to you<sup>s</sup>*) by it<sup>3</sup><sup>x</sup> before [*you<sup>s</sup>*] up<sup>37</sup> from your<sup>t</sup> *maqa'me* (*upping-place*);<sup>38</sup> and verily I am on/over it<sup>x</sup> surely a strong- trust-worthy.

فَالَّذِي عَفَرَتْ مِنْ الْجِنِّ أَنَا عَائِنِي بِهِ

قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَلَيٰ عَلَيْهِ

لَقْوَى أَمِينٍ

40. Said [*he*] who<sup>x</sup> has knowledge of the book I *aa'tee*<sup>x</sup> (*[I] bring/ come to*)<sup>x</sup> you<sup>g</sup> by it<sup>x</sup> before *yartadda* (*forthwith-returns*) to you<sup>g</sup> your<sup>t</sup> blink/glance; so *lamma* (*when/ whence*) [*he*] saw it<sup>x</sup> settled<sup>39</sup> *enda* (*at the presence of/ in front of*) him, said [*he*]: this (*is*) from my Lord's munificence to essay me [*He*], do [*I*] thank or unbeliever-/ (be)-ungrateful [*I*]; and whoever [*he*] thanks, so verily only [*he*] thanks for himself and who-ever [*he*] unbelieverd/ (*was*)-ungrateful then verily my Lord (*is*) Rich, *Kareemon*<sup>40</sup> (*bounty-Giver and Ennobler*).

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا

عَائِنِي بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ

فَلَمَّا رَأَهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ

فَضْلٍ رَّبِّي لِيَبْلُوَنِي أَشْكُرُ أَمْ أَكْفُرُ

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ

٣٦

كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

<sup>31</sup> The word “*athellatan*” is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*.

<sup>32</sup> Since the *sender* is the *queen*, so in Arabic is a “*sender-she*,” *per se*, so there is the “*it*” in *sender*.

<sup>33</sup> The “*ل*” in “*ل*” and “*لَيَاتِيَنَّ*” are *juratory* “*الْقُسْمُ = الْأَقْرَادُ*” i.e. *affirmation, expressed in both cases by “assuredly”*

<sup>34</sup> The word “*جُنُودٌ*” is a “*جُمْعٌ تَكْسِيرٌ*” = “broken plural,” hence the reference to it is by “*it*.”

<sup>35</sup> See footnote 31 above regarding “*athellatan*.”

<sup>36</sup> See the *Lexicon attached to this Translation* for more elaboration on this wondrous word.

<sup>37</sup> There is a *distinction* between “*تَقُومُ*” = “*up*” = “*get up or rise*” (*in the intransitive sense*, and “*stands*” = “*تَقْفَ*”)

<sup>38</sup> *Ibid.*

<sup>39</sup> The word “*مُسْتَقِرٌ*” is more of a *semi-permanent abode*, but the word “*settled*” here is used instead to indicate that part of this “*semi-permanent*” nature, as it is in *this world* and would be *transitory* anyway.

<sup>40</sup> See the *Lexicon attached to this Translation* regarding “*kareem*.”

41. Said [he]: let-camouflage you<sup>z</sup> for her, her *Arshe* (*Throne of Kingship*); [We] look does *tahtadey* ([she] be divinely-guided) or [she] be of whom<sup>r</sup> not *yabtadoona* (divinely-guided they<sup>r</sup>).

قَالَ تَكْرُوا لَهَا عَرْشَهَا نَظَرٌ أَنْهَنَى أَفْرَ  
تَكُونُ مِنَ الَّذِينَ لَا يَهْدَوْنَ ٤١

42. Then *lamma* (when/ whence) came-she<sup>y</sup> (*had been*) said: is this like your<sup>y</sup> *Arshe*<sup>41</sup> (*Throne of Kingship*); said-she<sup>y</sup> as surely it<sup>x</sup> (*were*) it; <sup>x</sup> and (*had been*) accorded we the knowledge from before her and we were *Muslemeena* (*Muslims, submitters we*).

فَلَمَّا جَاءَتْ قِيلَ أَهْنَكَنَا عَرْشَكَ قَالَتْ  
كَانَهُ هُوَ وَأَوْتَنَا الْعِلْمَ مِنْ قِبْلِهَا وَكَانَ  
مُسْلِمَنَ ٤٢

43. And repelled her, what was-she<sup>y</sup> worshipping of lesser than/without Allah; verily she was-she<sup>y</sup> of an unbelievers people.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا  
كَانَتْ مِنْ قَوْمٍ كُفَّارِينَ ٤٣

44. (*Had been*) said for her: let-enter you<sup>y</sup> the edifice; so *lamma* (when/ whence) saw-she<sup>y</sup> it<sup>x</sup> reckoned-she<sup>y</sup> it<sup>x</sup> a *lujjatan* (*billow, abyss*);<sup>w</sup> and bared-she<sup>y</sup> *a'n* (*off*) her both legs; said [he]: verily it<sup>x</sup> (*is*) an edifice *mumarradon* (*lofty/ rendered-smooth*)<sup>42</sup> of glass-bottles;<sup>w</sup> said-she<sup>y</sup>: my Lord, verily I wronged<sup>43</sup> (*to*) myself<sup>w</sup> and *aslamto* (*I became a Muslim/ submitter*) with *Solaymana* (*Solomon*) for Allah the worlds' Lord.

قِيلَ لَهَا أَدْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ  
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَ  
إِنَّهُ صَرْحٌ مُعَرَّدٌ مِنْ قَوَابِرٍ قَالَتْ  
رَبِّ إِنِّي طَلَمْتُ نَفِيَ وَأَسْلَمْتُ  
مَعَ شَلِيمَنَ اللَّهُ رَبِّ الْعَالَمِينَ ٤٤

45. And *laqad* (*verily, already and affirmatively*) We sent to *Thamooda* their brother *Ssa'liban* that let-worship you<sup>z</sup> Allah; then *edha* (*suddenly/ surprisingly*) they (*were*) two teams disputing.

وَلَقَدْ أَرْسَلْنَا إِلَيْهِ شُوْمَدَ أَخَاهُمْ  
صَلِيلًا أَنْ أَعْبُدُوا اللَّهَ فَإِذَا هُمْ  
فِيْقَانٍ يَخْتَصِمُونَ ٤٥

46. Said [he]: O, my people why *tasta'jelo* (*seek hastening*) you<sup>z</sup> by the *sayyea'te*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> before the *hasana'a'te*<sup>w</sup> (*meritorious-deed*);<sup>w</sup> *lawla* (*why do not*) *tasta'ghfero*<sup>44</sup> (*you seek forgiveness*) Allah *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> *torhamoona*<sup>45</sup> (*you be mercy-given*).

قَالَ يَنْقُومُ لِمَ سَتَعْجِلُونَ بِالسَّيِّئَةِ  
قَلْ أَلْحَسَنَةً لَوْلَا سَتَعْفُرُونَ اللَّهَ  
لَعَلَّكُمْ تُرْحَمُونَ ٤٦

47. Said they:<sup>z</sup> we ill-omened by you<sup>g</sup> and by whom-ever (*is*) with you;<sup>g</sup> said [he]: your<sup>n</sup> omen (*is*) *enda* (*by munificence of/ by Rule of* Allah; rather you<sup>f</sup> (*are*) people (*to be/ being*) essayed.

قَاتُلُوا أَطْبَيْنَا بِكَ وَيَمْنَ مَعَكَ قَالَ  
طَهِيرُكُمْ عَنَّ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ  
تُفْتَنُونَ ٤٧

<sup>41</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>42</sup> The word “مُعَرَّد” has dual meanings: (1) lofty (*in construction*) or (2) rendered smooth. Both meanings could apply in this Ayah. Qur'aan commentators are not unanimous as to which if not both.

<sup>43</sup> See the Lexicon attached to this Translation for “فَاعِلُ الظَّلَمِ” = “ظَالِمٌ” = “injustice-doer” and “أَظَلَمُ” = “wronger.”

<sup>44</sup> The word “تَسْتَغْفِرُونَ الغَرَانَ” = “[you] seek forgiveness.” In English there is no seemly way to say: “ *تستغفرون*” per se. So I settled for saying: “[you] seek forgiveness.”

<sup>45</sup> The word “رَحْمَةٌ” = “mercy” in Arabic “رَحْمَةٌ” is unlike its English equivalent, in that “*رحمة*” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate and parenthetically explain, as above stated.

48. And [was] in the city<sup>w</sup> nine *rahdden*<sup>46</sup> (*group of people*) they<sup>z</sup> corrupt in the land and not they<sup>z</sup> reform.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُقْسِدُونَ  
فِي الْأَرْضِ وَلَا يُصْلِحُونَ

49. Said they:<sup>z</sup> *taqasamo* (*let-mutually oath you<sup>z</sup>*) by Allah, surely we assuredly<sup>47</sup> (*nocturnally harbor to assault*) him and his family;<sup>w</sup> afterward surely we assuredly say for his guardian not witnessed we *mahleka* (*time and place of the perishing of*) his family;<sup>w</sup> and verily we (are) *ssadeqoona* (*always-truth-enforcers*).

قَالُوا تَقَاسَمُوا بِاللهِ لَتَبْيَسْتَهُ، وَاهْلَهُ  
ثُمَّ لَقُولَنَ لَوْلَيْهِ مَا شَهَدْنَا مَهْلَكَ  
أَهْلِهِ، وَإِنَّا أَصْكَدُهُنَّ

50. And they<sup>z</sup> machinated a machination; and machinated We a machination, while not they perceive.<sup>48</sup>

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا  
وَهُمْ لَا يَشْعُرُونَ

51. So let-look [you<sup>s</sup>]: how [was] their machination's consequence;<sup>w</sup> surely We destroyed them and their people wholes.

فَانظُرْ كَيْفَ كَانَ عَنْقَبَةُ  
مَكْرِهِمْ أَنَا دَمَرْنَهُمْ وَقَوْمُهُمْ لَجَمِيعِنَ

52. So *telka*<sup>w</sup> (*she-that afar-it<sup>w</sup> / those<sup>w</sup>*) (are) their houses<sup>w</sup> *khwayaton*<sup>49</sup> (*ruinously-empty*)<sup>w</sup> by what *dhalamo*<sup>50</sup> (*they<sup>z</sup> wronged*); verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (is) surely an *Aya'tan*<sup>w</sup> (*miracle/ sign/ proof*) for a knowing people.

فَتَلَكَ يُبُوثُهُمْ خَاوِيَّةٌ يَمَا  
ظَلَمُوا إِنَّ فِي ذَلِكَ لَذِيَّةً لِّقَوْمٍ  
يَعْلَمُونَ

53. And We delivered whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> were *yattaqoona* (*they reverentially guard not to displease Allah*).

وَأَنْجَيْنَا الَّذِينَ إِمَانُوا وَكَافَرُوا  
يَعْلَمُونَ

54. And *Loottan* (*Lott*) *edh* (*when/ since*) said [he] for his people: *ata'atona*<sup>x</sup> (*do you<sup>z</sup> commit/ perpetrate*)<sup>x</sup> the profanity<sup>w</sup><sup>51</sup> while you<sup>f</sup> sight/discrim.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَحْشَةَ وَأَنْتُمْ تَبْصِرُونَ

55. Indeed verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (*you<sup>z</sup> commit sexual intercourse with*) the men a (*carnal*) wish<sup>w</sup> of lesser than-/without the women; rather you<sup>f</sup> (are) a people *tajhaloona*<sup>52</sup> (*acting ignorantly/ incorrectly you<sup>z</sup>*).

إِنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ  
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ بَجَهْلُونَ

56. Then not [was] his people's answer except that said they:<sup>z</sup> let-exit you<sup>z</sup> *Lootten's* (*Lott's*) *aala* (*family, house, clan*) from your<sup>n</sup> village;<sup>w</sup> verily they (are) people *yatattahara* (*they<sup>z</sup> ever purge from sins*).

فَمَا كَانَ جَوابَ قَوْمِهِ إِلَّا أَنْ  
قَالُوا أَخْرِجُوهُمْ مَالَ لُوطٍ مِنْ قَرِيْتِكُمْ  
إِنَّهُمْ أَنْسٌ يَنْظَهُرُونَ

<sup>46</sup> The word “*rahdden*”=“رَهْط” means the person’s clan made up of three to nine people.

<sup>47</sup> The ”ل” in ”لَنْبِيَّةٍ” and ”لَنْقُولَنَ” are *juratory*”ل”=”القسم” amounting to= ”التأكيد” i.e. affirmation, expressed in both cases by “assuredly”

<sup>48</sup> See the Lexicon attached to this Translation for the definition of *good* and *bad* ”مَكْرٌ,” *contriving* versus *planning*.

<sup>49</sup> The word “خَاوِيَّة” by definition means *empty* and *in ruin*. See *اللسان* and *الهادي*.

<sup>50</sup> See the Lexicon attached to this Translation for ”ظَالِمٌ”=”ظالم”=”injustice-doer” and ”ظَلَمٌ”=”wronged.”

<sup>51</sup> The word ”فَاحْشَةٌ” = “profanity” means vulgar or irreverent say or action, i.e. excess of *ugliness in statement or action* by an entity, a person or a group, or any of Allah’s proscriptions. Sometimes the word ”فَاحْشَةٌ” or ”الْفَاحِشَةُ” is euphemistically used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

<sup>52</sup> The word ”تَجَهَّلُونَ”=”tajhaloon” is rooted in ”جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did a thing not correct.

57. So We delivered him and his family<sup>w</sup> except his [woman] (i.e. wife) We fated<sup>53</sup> her of the *gha'bereena* (residuum/ remnants).

فَأَجْيَنَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ  
قَدْرَنَّهَا مِنَ الْغَيْرِينَ

58. And We ill-rained<sup>54</sup> on them a rain; so fouled, the *munthareena*'s (they that were warned) rain.

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ  
الْمُنْذَرِينَ

59. Let-say [you<sup>s</sup>]: the praise (is) for Allah and peace (be) on His *eba'de* (worshippers/ submitters/ slaves) whom *istafa*<sup>55</sup> ([He] superlatively and exclusively selected); is Allah *khayron* (choicer/ superior/ worthier) or what they<sup>z</sup> partner (deities with Him).

قُلْ لَحْمَدُ اللَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ  
أَصْطَفَ اللَّهُ خَيْرًا مَا يُشَرِّكُونَ

60. Or Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and descended for you<sup>b</sup> from the sky<sup>w</sup> water<sup>x</sup> then We sprouted by it<sup>x</sup> *hada'eqa*<sup>w56</sup> (walled-gardens)<sup>w</sup> delight<sup>w</sup> possessors; not [was] for you<sup>b</sup> to sprout its<sup>w</sup> trees<sup>w</sup> is an *elalon* (a deity) with Allah; rather they (are) people equating<sup>57</sup> (partners with Allah).

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ  
لَكُمْ مِنَ السَّمَاوَاتِ مَا شَاءَ فَأَبْيَنْتُنَا بِهِ  
حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ  
لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَعْلَمُهُ مَعَ اللَّهِ  
بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

61. Or Who<sup>a</sup> made the Earth<sup>w</sup> an abode and made through<sup>58</sup> it<sup>w</sup> rivers and made for it<sup>w</sup> anchors<sup>59</sup> (catches, fasteners, stabilizers) and made between the two seas a barrier; is an *elalon* (a deity) with Allah; rather most (of) them know not.

أَمَّنْ جَعَلَ الْأَرْضَ قِرَارًا وَجَعَلَ  
خَلَلَهَا أَنْهَرًا وَجَعَلَ لَهَا رَوَسِ  
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَعْلَمُهُ  
مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

62. Or Who<sup>a</sup> answers the desperate if [he] invoked Him; and [He] doffs the ill and [He] makes you<sup>b</sup> the Earth's<sup>w</sup> successors, is an *elalon* (a deity) with Allah; little surely<sup>60</sup> you<sup>z</sup> reminisce.

أَمَّنْ يُحِبِّبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ  
السُّوءَ وَيَجْعَلُكُمْ خَلْفَكَمُ الْأَرْضَ  
أَعْلَمُهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

63. Or Who<sup>a</sup> *yabdey* (divinely-guides) you<sup>b</sup> in the desert<sup>61</sup> (*land*) and the sea's darknesses<sup>w</sup> and Who<sup>a</sup> sends

أَمَّنْ يَهْدِيْكُمْ فِي ظُلْمَنَتِ الْبَرِّ

<sup>53</sup> The word “قدر” has several meaning, among them “measured” or correlated one thing with another as *having the corresponding characteristics*. However, “التقدير” by Allah seems to me a “fate.”

<sup>54</sup> In Arabic there is a *distinction* between “مطر” = rained, and “أمطر”=ill-rained, as “أمطر” in English, I chose ill-rained.

<sup>55</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “عَلَى.” In the case of (a) it could include *more than a single element*. In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء”*. In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

<sup>56</sup> The word “حديقة” means a *walled-garden*, if not walled than it is not a “حديقة”.

<sup>57</sup> Or the word “يُعَدِّلون” means they *swerve off the right way*, i.e. *unbelieve in Allah's unity and equate Him with other deities*.

<sup>58</sup> The word “خلال” could also mean “between” or “among.” See *السان*.

<sup>59</sup> That is the mountains.

<sup>60</sup> The particle “ما” is, and Allah knows best, for *intensity of paucity* in this case. See *إعراب القرآن*, *ل محمود صافي*. Some say it is extra=“زائد”; the meaning is full without it. I do not believe there is anything extra or less in The Qur'aan, every-thing in it is essential.

<sup>61</sup> The word “القار، أي الخلاء من الأرض” = “البر” literally means “desert,” i.e. furthest from *any body of water*. Also, “السان” figuratively speaking could stand for “land.” See *السان*.

the winds<sup>w</sup> *bushran*<sup>w</sup> (*pleasing-tiding*)<sup>w</sup> between His mercy's<sup>w</sup> (*ghaytha* = *delightful satiating-and-reviving rain*) Twain Hands;<sup>w<sup>62</sup></sup> is (*there*) an *elalon* (*a deity*) with Allah; *ta'aala* (*ever elevated [He]*) Allah of what they<sup>z</sup> partner (*deities with Him*).

وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ مُشْرِّقاً  
بَيْنَ يَدَيِ رَحْمَتِهِ أَعْلَمُ مَعَ اللَّهِ  
تَعَالَى اللَّهُ عَمَّا يُشَرِّكُونَ ٦٣

64. Or Who<sup>a</sup> commences the creation; afterwards [He] repeats it;<sup>x</sup> and Who<sup>a</sup> provides you<sup>b</sup> from the Heaven<sup>w</sup> and the Earth;<sup>w</sup> is an *elalon* (*a deity*) with Allah; let-say [*you*]<sup>s</sup>: *hato* (*clamorously expressing let-bring*) your<sup>n</sup> proof *en* (*if*) you<sup>c</sup> were *ssa'degeena* (*always-truth-enforcers*).

أَمَّنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ  
يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ إِلَهُهُ مَعَ  
اللَّهِ قُلْ هَاتُوا بِرَهْنَكُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ٦٤

65. Let-say [*you*]<sup>s</sup>: not know who<sup>p</sup> (*are*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> the invisible except Allah; and not perceive *ayyana*<sup>63</sup> (*when/ which momentous period*) (*are to be*) resurrected they.<sup>z</sup>

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ  
يُبَعْثُرُونَ ٦٥

66. Rather *iddaraka*<sup>64</sup> (*equaled/ adjusted the last and first in it*) their knowledge in the Hereafter<sup>w</sup> rather they (*are*) in a doubt of it<sup>w</sup> rather they (*are*) *amoonda*<sup>65</sup> (*having heart/ mind blindness*).

بِلْ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ  
فِي شَكٍّ مِّنْهَا بِلْ هُمْ مِّنْهَا عَمُونَ ٦٦

67. And said who<sup>r</sup> they<sup>z</sup> unbeliever: if we were *tora'ban* (*crushed sand*) and our fathers [too], are verily we *mukhrajoona*<sup>66</sup> (*we be: emerged/ resurrected*).

وَقَالَ الَّذِينَ كَفَرُواْ إِذَا كَانَ تُرْبَةً  
وَأَبَاؤُنَا إِنَّا لِمُخْرَجُونَ ٦٧

68. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised this, we and our fathers of before; *en* (*not*) this except the [*firs'ts*] (*ancients*) fables.

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَإَبَاؤُنَا مِنْ  
قَبْلِ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ٦٨

69. Let-say [*you*]<sup>s</sup>: let-tread you<sup>z</sup> in the land;<sup>w</sup> then let-look you<sup>z</sup> how [*was*]<sup>67</sup> the criminals' consequence.<sup>w</sup>

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَنْقَةُ الْمُجْرِمِينَ ٦٩

70. And let-not sadden [*you*]<sup>s</sup> on them and let-not be [*you*]<sup>s</sup> in constriction of what they<sup>z</sup> machinate.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّنْ  
يَسْكُرُونَ ٧٠

71. And they<sup>z</sup> say: when (*is*) this, the promise, *en* (*if*) you<sup>c</sup> were *ssa'degeena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ٧١

72. Let-say [*you*]<sup>s</sup>: *asa* (*craving a deed beyond one's*

قُلْ عَسَى أَنْ يَكُونَ رَدِيفَ لَكُمْ بَعْضٌ ٧٢

<sup>62</sup> This is a *figure of speech* combined with the Arabic tongue expression “*between his or her both hands*” means *in front of*. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

<sup>63</sup> The word “*ayyana*” = “*أي*” really is “*أي* أوان أو أي حين” but with reverence and magnanimity for whatever “*أيَانَ*” was used for. See *معجم النحو* is *which period, a specific and important (momentous) occurrence happen*.

<sup>64</sup> The word “*iddaraka*” = “*إدارك*,” depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are *equally knowing* in the hereafter.

<sup>65</sup> The word “*عُون*” is the plural of “*عَمِي*” versus “*عَمِي*” = blind=he who lost his eye-sight. So “*عُون*” are those who are *having blindness of heart or mind*, so they *cannot find the right or the right way*. See *الهادي*.

<sup>66</sup> The word “*mukhrajoon*” is subjective, masculine, plural noun.

<sup>67</sup> The word “*ukan*” perhaps refers to “*واقع، أو حال، أو مآل*” the corrupters. So it is in masculine.

*means / may) that, ra'dafa (posteriorly-ensued) for you<sup>b</sup> some (of) which<sup>x</sup> tasta'ajelo (seek hastening) you.<sup>z</sup>*

الَّذِي تَسْتَعْجِلُونَ ﴿٦﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ

أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧﴾

73. And verily your<sup>t</sup> Lord (is) surely a munificence possessor over the people; [and,] but most (of) them not thank they.<sup>z</sup>

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تَكِنُ صُدُورُهُمْ

وَمَا يُعْلَمُونَ ﴿٨﴾

74. And verily your<sup>t</sup> Lord surely knows what conceals their chests and what they<sup>z</sup> disclose.

وَمَا مِنْ غَائِبٍ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا

فِي كِتَابٍ مُّبِينٍ ﴿٩﴾

75. And not of a gha'eba'ten (*an utterly-unseen/invisible-she*)<sup>y68</sup> in the Heaven<sup>w</sup> and the Earth<sup>w</sup> except in a book manifester.

إِنَّ هَذَا الْقُرْءَانَ يَصُصُّ عَلَى بَيْعٍ إِسْرَاعِيَّةٍ

أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿١٠﴾

76. Verily, this The Qur'aan narrates on Israel's sons most (of) which<sup>x</sup> they (are) in it<sup>x</sup> differing they.<sup>z</sup>

إِنَّ هَذَا الْقُرْءَانَ يَصُصُّ عَلَى بَيْعٍ إِسْرَاعِيَّةٍ

أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿١٠﴾

77. And verily it<sup>x</sup> surely (is) a budan (*divine-guidance*)<sup>x</sup> and a mercy<sup>w</sup> for the believers.

وَلَأَنَّهُ هُدَى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿١١﴾

78. Verily your<sup>t</sup> Lord judges among them by His rule and He (is) The Mighty, The Omniscient.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ

وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿١٢﴾

79. So let-trust [you<sup>s</sup>] on Allah, verily you<sup>g</sup> (are) on the right the manifester.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِيقَةِ

الْمُبِينِ ﴿١٣﴾

80. Verily you<sup>g</sup> not (make) hear [you<sup>s</sup>] the deceased and not (make) hear [you<sup>s</sup>] the ssommma (*deaf people*) the do'ad<sup>69</sup> (*invocation*) if they<sup>z</sup> fled/diverged retreaters.

إِنَّكَ لَا تَشْنَعُ الْمَوْقَدَ وَلَا تَشْنَعُ الصَّمَدَ

الْدُّعَاءَ إِذَا وَلَوْا مُدْرِينَ ﴿١٤﴾

81. And not you<sup>s</sup> surely hadey (*divinely-guider*) the omya (*blind people*) a'n (off) their misguidance-she;<sup>y</sup> en (not) [you<sup>s</sup>] (make/let) hear except whom<sup>p</sup> [he] believes by Our Aya'te<sup>w</sup> (*Qur'aanic statements*); so they (are) Muslemoona (*submitters to Islam*).

وَمَا أَنَّ يَهْدِي الْأَعْمَى عَنْ ضَلَالِهِمْ

إِنْ تَشْنَعْ إِلَّا مَنْ يُؤْمِنُ بِعَايَتِنَا

فَهُمْ مُسْلِمُونَ ﴿١٥﴾

82. And if befell the say over them,<sup>70</sup> akbraja (*emerged-produced*) We for them a dabba'ten<sup>w71</sup> (*she-moving-creature*), from the Earth<sup>w</sup> talking (to) them: that the mankind were by Our Aya'te<sup>w</sup> (*Qur'aanic statements*) not youqenoona (*believe with certitude they*)<sup>q</sup>.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجَنَا لَهُمْ

دَابَّةً مِنْ الْأَرْضِ شَكَلْمُهُمْ أَنَّ

النَّاسَ كَانُوا بِعَايَاتِنَا لَا يُوقَنُونَ ﴿١٦﴾

<sup>68</sup> The “غَانِبَةُ” in the word “تَالَانِيثُ الْمَرْبُوْطَةُ” = هـ See اعراب القرآن لـ محمود صافي الفرطبي

<sup>69</sup> The word “دَعَاءُ,” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>70</sup> The expression “fell the say over them,” is a lofty Arabic tongue expression meaning: righted, merited, or became necessary or obligatory to impose or effect whatever the specific say happens to be.

<sup>71</sup> For lack of a better term I chose a “she-motile-creature” for دابة as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

83. And day We throng of every Ummaten<sup>w</sup> (community-/people)<sup>w</sup> a drove of whom<sup>p</sup> denies [he] by Our Aya'te<sup>w</sup> (miracles/signs/proofs) then they youza'ona (are being arrayed they<sup>z</sup>).

وَيَوْمَ تَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّنْ  
يُكَذِّبُ بِقَاتِنَاتِنَا فَهُمْ يُوزَعُونَ ٤٣

84. Until if they<sup>z</sup> came, said [He]: have you<sup>c</sup> denied by My Aya'te<sup>w</sup> (Qur'aanic statements) and not encompassed you<sup>z</sup> by it<sup>w</sup> a knowledge, or what were you<sup>c</sup> working.

حَتَّىٰ إِذَا جَاءُوكَ وَقَالَ أَكَذَّبْتُمْ بِقَاتِنَاتِي  
وَمَأْتُ تُحْكِمُوا إِلَيْهَا عِلْمًا أَمَّا ذَكْرُكُمْ  
تَعْمَلُونَ ٤٤

85. And befell the say on them<sup>72</sup> by what dhalamo<sup>73</sup> (they<sup>z</sup> wronged); then they pronounce not.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا  
يَنْطِقُونَ ٤٥

86. Have not seen they<sup>z</sup> verily We made the night<sup>x</sup> to settle they<sup>z</sup> in it<sup>x</sup> and the naha'ra (between sunrise and sunset) mubseran<sup>x</sup> (discernment-enabler); verily in tha'leka (afar-that-it/that) surely (are) Aya'ten<sup>w</sup> (miracles/signs/proofs) for a believing people.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا الَّيلَ لِيَسْكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ٤٦

87. And day (to be) blown in the horn then startled whoever (are) in the Heavens<sup>w</sup> and whoever (are) in the Earth<sup>w</sup> except whomever willed Allah; and each a'ataw<sup>x</sup> (obediently come to)<sup>x</sup> Him dakhe'reena (they who became contemptible/of no significance).

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَرَى مَنْ فِي  
السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ أَعْلَمُ وَكُلُّ أَنْوَهٍ دَاهِرٍ ٤٧

88. And [you<sup>s</sup>] see the mountains reckon it<sup>x</sup> [you<sup>s</sup>] ja'medatan (solid/firmly-fixed) while it<sup>w</sup> passes, the passing (of) the saha'be<sup>74</sup> (gliding-clouds); Allah's ssun'a (careful-crafting), Who [He] perfected everything; verily He (is) Proficient by what you<sup>z</sup> do.

وَتَرَى الْجَبَالَ تَحْسِبُهَا جَامِدَةً وَهِيَ تَوْهِ  
مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَنْفَقَ كُلَّ  
شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَنْفَعُونَ ٤٨

89. Whoever came [he] by the hasanatey<sup>w</sup> (meritorious-deed)<sup>w</sup> so for him khayron (choicer/superior/worthier) than it;<sup>w</sup> and they (are) from the startle then-day (are) aa'menoona (self-safety-securers).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِنْ  
فَعَلْ يُوَمِّدُ مَأْمُونُونَ ٤٩

90. And whoever came [he] by the sayye'aa'te (demeritorious-deed)<sup>w</sup> so kubbat (had been upside-down-dropped)<sup>w</sup> their faces in The Fire; are (to be) requited you<sup>z</sup> except what you<sup>c</sup> were working.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ  
فِي النَّارِ هَلْ تُجَزِّوْنَ إِلَّا مَا كُنْتُمْ  
تَعْمَلُونَ ٥٠

91. Verily only I (had been) commanded to worship Lord (of) this-she'y the baldata's<sup>w</sup> (township, Makkah);<sup>w</sup> Who sanctified it<sup>w</sup> [He] and for Him (is) everything; and I (had been) commanded to be of the Muslims.

إِنَّمَا أَمْرَتُ أَنْ أَعْبُدَ رَبَّ هَكِينَهِ  
الْبَلَدَةَ الَّذِي حَرَمَهَا لَهُ كُلُّ شَيْءٍ  
وَأَمْرَتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ٥١

<sup>72</sup> See footnote 70 above regarding "befell the say over them."

<sup>73</sup> See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "wronged."

<sup>74</sup> The word "سحاب" versus "غيم" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة" Whereas the "غيم" appears stationary. + انظر اللسان

92. And that I recite The Qur'aan; so whoever *ibtada* ([*he*] became divinely-guided), verily only *yahtadey* ([*he*] be divinely-guided) for himself;<sup>w</sup> and whoever [*he*] strayed then let-say [you<sup>s</sup>]: verily only I am of the warners.

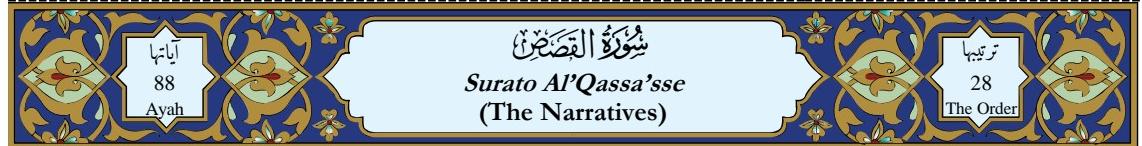
وَإِنْ أَتَلُوا الْقُرْءَانَ فَعَنْ أَهْتَدَى  
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ  
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

٤٦

93. And let-say [you<sup>s</sup>]: the praise (*is*) for Allah, [*He*] shall show you<sup>b</sup> His *Aya'te<sup>w</sup>* (miracles/ signs/ proofs) so you<sup>r</sup> know it;<sup>w</sup> and not your<sup>t</sup> Lord surely a neglector *amma* (regarding) what you<sup>r</sup> work.

وَقُلْ أَحْمَدُ لِلَّهِ سَيِّدِكُوْمَ إِلَيْهِ  
فَعَرِفُوهُنَّا وَمَا رَبُّكَ يُغَافِلُ عَمَّا تَعْمَلُونَ

٤٧



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tta-seen-meem.*<sup>1</sup>

طَسْمَةٌ

2. *Telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup>* / *those<sup>w</sup>*) (*are*) *Aya'te<sup>w</sup>* (*Qur'aanic statements*) (*of*) The Book the manifester.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

نَتَّلُوْ عَلَيْكَ مِنْ نَبِيًّا مُوسَى وَرَعْتُونَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

٤٨

3. We recite on you<sup>g</sup> of Mosa's (Moses') *naba'a<sup>2</sup>* (*piece-of-significant-and-availing-news*) and Pharaoh's, by the right, for a believing people.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ  
أَهْلَهَا يَشْيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ  
يُدْبِغُ أَبْشَاءَهُمْ وَيَسْتَخِيِّ نَسَاءَهُمْ إِنَّهُ  
كَانَ مِنَ الْمُفْسِدِينَ

٤٩

4. Verily Pharaoh heightened in the land<sup>w</sup> and [*he*] made its<sup>w</sup> people sects/factions,<sup>3</sup> *yasta'dh'efo<sup>4</sup>* ([*he*] deems weakling) *ta'efa'tan<sup>w</sup>* (group/faction/party)<sup>w</sup> of them; *youdhabbeho* (recurrently slaughterers [*he*]) their sons and *yasta'hyey* ([*he*] affirmably lets live) their women; verily he [*was*] of the corrupters.

وَنَرِيدُ أَنْ نَنْهَى عَنِ الظَّرَبِ أَسْتَضْعِفُوا  
فِي الْأَرْضِ وَيَعْلَمُهُمْ أَيْمَانَهُمْ وَيَجْعَلُهُمْ  
الْأَوْرَثِينَ

٥٠

5. And [*We*] want to *namunna<sup>5</sup>* ([*We*] grace Our boon<sup>w</sup>) on whom<sup>r</sup> *istodh'efo<sup>6</sup>* (*they<sup>r</sup> had been affirmably deemed weaklings*) in the land<sup>w</sup> and [*We*] make them *a'emmatan* (*principals*) and [*We*] make them the inheritors.

وَنَمِكِنْ لَهُمْ فِي الْأَرْضِ وَنَرِيْ فِرْعَوْنَ  
وَهَامَنَ وَخَنْدَهُمَا مِنْهُمْ مَا كَانُوا  
يَحْذَرُونَ

٥١

6. And [*We*] enable/empower<sup>7</sup> for them in the land<sup>w</sup> and [*We*] show, Pharaoh and Hamana and soldiers (*of*) them both, from them what they<sup>r</sup> were cautioning.

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> See the Lexicon attached to this Translation for "naba'a."

<sup>3</sup> The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

<sup>4</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>5</sup> The word "نمن" in "نَمِنْ" means "نَعْمَةٌ نَعْمَهَا" That a "boon We grace it."

<sup>6</sup> See footnote 4096 above regarding the letter س when added to a word, in this case: "يَسْتَضْعِفُ" So, in this case, "يَسْتَضْعِفُ" means "يَعْلَمُوا ضَعْفَهُمْ," i.e. affirmably deemed weaklings they.

<sup>7</sup> The word "مكَنَ" in "نَمِكَنْ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكَنْ" per se.

7. And We [revealed]<sup>8</sup> to Mosa's (Moses') mother: to/that let-suckle/nurse<sup>9</sup> him [you<sup>y</sup>]; then if feared<sup>10</sup> [you<sup>y</sup>] on him, then let-throw him [you<sup>y</sup>] in the yamme (deep and extended body of salty or sweet water) and let-not [you<sup>y</sup>] fear and let-not [you<sup>y</sup>] sadden; verily We (are) raddoho<sup>11</sup> (forthwith returners of/ returning him) to you<sup>y</sup> and making him ([We] are)of the mursaleena (sent-messengers).

وَأَوْحَيْنَا إِلَيْنَا أُمُّ مُوسَىٰ أَنَّ أَرْضِعِيهِ  
فَإِذَا حَفِتَ عَلَيْهِ فَكَلَّفْتَهُ فِي أَلْيَهَةِ  
وَلَا تَخَافِي وَلَا تَحْزِنْ فَإِنَّ رَادُوهُ إِلَيْكَ  
وَجَاءُوكُم مِّنَ الْمُرْسَلِينَ

8. Then ultaghataho<sup>12</sup> (fortuitously found and picked him up) Pharaoh's folk, to be for them a foe<sup>13</sup> and a hazanan<sup>14</sup> (permanent sadness); verily Pharaoh and Hamana and soldiers (of) them both were wrongdoers.<sup>15</sup>

فَالْنَّقَطَةُ، إِذَا فَرَغَ عَوْنَوْنَ لِيَكُونَ لَهُمْ  
عُدُواً وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ  
وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

9. And said-she<sup>y</sup> Pharaoh's [woman] (i.e. wife): qurratoaynen<sup>16</sup> (eye's-cooling for bounteous satisfaction)<sup>w</sup> for me and you;<sup>g</sup> let-not kill him you;<sup>z</sup> asa (craving a deed beyond one's means that, may) that [he] benefits us or nattakhetha<sup>17</sup> ([we] take and make) him a child,<sup>18</sup> while they not perceive.

وَقَالَتْ أُمَّرَاتُ فِرْعَوْنَ كُفَرْتُ عَيْنِ  
لِي وَلَكَ لَا نَقْتُلُهُ عَسَىٰ أَنْ يَنْفَعَنَا  
أَوْ نَتَخَذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ

10. And become foaa'do (heart/mind) (of) Mosa's (Moses') mother vacuous, en (surely) ka'dat (nighed/verged/ almost)-she<sup>y</sup> surely discloses/flashes-she<sup>y</sup><sup>19</sup> by him lawla (had it not been for) that We bound on her heart<sup>20</sup> to be [she] of the believers.

وَأَصْبَحَ فُؤُادُ أُمِّ مُوسَىٰ فَرِغًا إِنْ  
كَادَتْ لَتُبَدِّي بِهِ لَوْلَا أَنْ  
رَبَّنَا عَلَىٰ قَلْبِهَا لِيَكُونَ مِنَ  
الْمُؤْمِنِينَ

11. And said-she<sup>y</sup> to his sister: let-track<sup>w</sup> him [you<sup>y</sup>]; so sighted-she<sup>y</sup> [by] him from<sup>21</sup> aside/afar while they not perceive.

وَقَالَتْ لِأُخْتِهِ فَصَبَرْتُ بِبَصَرِّ  
عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ

8 The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحْيُ” is fire or king. See **اللسان**.

9 Here “nurse” in its sense of breast-feed, as the text says: “غَدِيَ بالثدي” = “breast-feed him.”

10 Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew.

11 The word “رَادُوهُ” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (bad) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>” ○(S4: 86).

12 The word “النَّقْطَةُ” is not merely picked up but *fortuitously found* and picked up. See **اللسان**.

13 The word “عُوْدُ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see **اللسان** and **الهادى**.

14 There is *hazan*= حَزَن with *fa'tha* on the ح and ز = permanent-sadness; and *buznon*= حَبْزَن with *dhammah* on the ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

15 The word “مَنْ تَمَدَّ الخَطَاءَ” = he who intended to wrong, unlike the “الْمَخْطَىءُ” = he who errs unintentionally. So, “خَاطِئٌ” is a “wronger.” Hence, “خَاطِئِينَ” = wrongdoers.

16 The statement “قرة عين” is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what it saw. In other word: the one having such eye became rather happy.

17 The word “اتَّخَذَ” from “اتَّخَذَ” which is “افتَّعَلَ” for “الاتَّخَادَ” as stated in **لسان العرب**; therefore “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

18 That is we take and make out of him *our own child*.

19 To “disclose” means to reveal the truth about Moses, that he is her son.

20 The expression “We bound on her heart” is figurative Arabic tongue expression = gave her patience and strengthened her resolve.

21 See the Lexicon attached to this Translation regarding the various meanings of the preposition **عَنْ**.

12. And We forbade on him the she-sucklers of before; then said-she<sup>y</sup>: shall/do [I] lead/guide you<sup>b</sup> on a house-folk<sup>w</sup> (to) sponsor him for you<sup>b</sup> while they (are) for him *na'ssehoona*<sup>22</sup> (*sincere care-renderers, well-wisher*).

وَحَرَمْنَا عَيْنَهُ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَدْكُنُ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ

١٦

13. So We *radadnaho* (*forthwith-returned him*) to his mother *kay* (to/ so that) *taqorra*<sup>23</sup> (*cool<sup>w</sup> her eye<sup>w</sup>*) and [to] not sadden<sup>w</sup> [she]; and to know<sup>w</sup> [she] that Allah's promise (is) right; [and,] but most (of) them not know.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ فَقَرَ عَيْنَهَا وَلَا تَحْرَبَ وَلِتَعْلَمَ أَنَّهُ وَعَدَ اللَّهُ حَقًّا وَلِكُنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ

١٧

14. And *lamma* (*when/ whence*) [he] reached his *ashodda*<sup>24</sup> (*prime, full mental and physical strengths*) and *istawa*<sup>25</sup> ([he] became a: resolver/ decider/ executer) We accorded him a rule and knowledge; and like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشْدَدَهُ وَاسْتَوَىٰ مَائِنَةُ حُكْمًا وَعِلْمًا وَكَذَلِكَ تَجْنِيَ الْمُحْسِنِينَ

١٨

15. And [he] entered the city<sup>w</sup> on a period (of) inattention<sup>w</sup> of its<sup>w</sup> folks; then [he] found two men mutually fighting; this (is) of his sect<sup>w</sup>/faction<sup>w</sup><sup>26</sup> and this (is) of his foe; so *istaghatha* (*sought help of*) him who<sup>x</sup> (is) of his sect<sup>w</sup>/faction<sup>w</sup> over that who<sup>x</sup> (is) of his foe;<sup>27</sup> so<sup>28</sup> punched<sup>29</sup> him *Mosa* (*Moses*) then killed<sup>30</sup> him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifester.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ جِينِ غَفَلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَانِ هَذَا مِنْ شَيْعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَأَسْتَغْنَثَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَزَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُّبِينٌ

١٩

16. Said [he]: my Lord, verily I wronged<sup>31</sup> (to) myself<sup>w</sup> so let-forgive for me [You<sup>s</sup>]; so [He] forgave for

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

<sup>22</sup> The word “ناصحون” = “naseboon” is *plural, masculine, subjective noun*. But first the word “ناصح” in “ناصحون” in Arabic *defines* and *implies* more than its English *supposed* equivalent “advised.” The Arabic “ناصح” = “ناصح” = “concerned with the welfare of another” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “advised” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the *distinction*. May be here “ناصحون” = *sincere care-renderers, well-wishers*.

<sup>23</sup> See footnote 15 above, regarding the expression “cool-eye.”

<sup>24</sup> The Arabic word “ashuddaboh” = “أشدَّهُ” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

<sup>25</sup> See the Lexicon attached to this Translation for the meaning of this great and multifaceted word, *istawa*.

<sup>26</sup> The word “شيعة” = “sect/faction” in the sense of a party whose members *mutual follow and succor each other*.

<sup>27</sup> The word “عدو”,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,”. see *الهادي اللسان* and *الهادي اللسان*.

<sup>28</sup> اعراب القرآن لـ محمود صافي

<sup>29</sup> Both “ف” in this sentence are “اللطاف” = “conjunctives,” see “ضربيه بجمع كفه” = “وذكر,” that is “punched” = “hit with the fist.” See *اللسان* and *Merriam Webster’s Dictionary* respectively.

<sup>30</sup> The word “قضى” has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either “decrees/ decreed/ decreeing,” or “reveals/ revealed/ revealing.” If the *subject participle* is a *human*, then it means: “judges/ ends/ concludes/ completes/ finishes/ attains” (or the verbal inflections of these verbs). However, followed by a *prepositional particle* then its meaning derives from that. For example: (a) *قضى عليه* = killed him; (b) *قضى فيه* = rendered a judgment concerning it; (c) *قضى اليه* = revealed to him; (d) *قضى منه* = revealed from him; (e) *قضى عنه* = rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

<sup>31</sup> See the Lexicon attached to this Translation for “فاعل الظلم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger.”

him; verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*),  
The *Raheemo* (*iterative mercy Giver*).

فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

١٦

17. Said [*he*]: my Lord, for what *an'ama*<sup>32</sup> (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You<sup>g</sup> on me, so never [I] be a backer/supporter for the criminals.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ

أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

١٧

18. So [*he*] became in the city<sup>w</sup> a fearer/fearfully observing-/waiting; then *edha* (*suddenly/surprisingly*) who<sup>x</sup> *istansara* ([*he*] sought succor) (*of*) him by yesterday *yestessrekho* (*loudly-seeking his help*); said to him *Mosa* (*Moses*): verily you<sup>g</sup> surely (*are*) a *ghaneyyon* (*strayer because of fallacious belief which results in disappointment*) manifester.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَرْقَبُ فَإِذَا

الَّذِي أَسْتَنْصَرَهُ، بِالْأَمْمَنِ يَسْتَصْرِخُهُ

قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُّبِينٌ

١٨

19. So *lamma* (*when/whence*) [*he*] wanted to seize by whom<sup>x</sup> he (*is*) a foe<sup>33</sup> for them both, said [*he*]: O, *Mosa* (*Moses*), do [you<sup>s</sup>] want to kill me just-as you<sup>h</sup> killed a self<sup>w</sup> by yesterday; not want [you<sup>s</sup>] except to be [you<sup>s</sup>] a *jabbaran* (*vigorous compeller*) in the land and *en* (*not*) [you<sup>s</sup>] want to be [you<sup>s</sup>] of the reconcilers/reformers.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوُّ لَهُمَا قَالَ يَنْهَا مُوسَى أَتَرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْمَنِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَهَارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

١٩

20. And came a man from the city's<sup>w</sup> *aqssa* (*uttermost-end*) striding,<sup>34</sup> said [*he*]: O, *Mosa* (*Moses*) verily the chiefs (*are*) conferring by you<sup>g</sup> to kill you;<sup>g</sup> so let-exit [you<sup>s</sup>]; verily I am for you<sup>g</sup> of the (*sincere*)-advisors.<sup>35</sup>

وَجَاءَ رَجُلٌ مِّنْ أَصْبَاحَ الْمَدِينَةِ يَسْعَى  
قَالَ يَمْوَى إِنْكَ الْمَلَأُ يَأْتِمُونَ  
إِلَكَ لِقَاتُوكَ فَأَخْرُجْ لِيَنِي لَكَ مِنَ التَّصْحِيرِ

٢٠

21. So exited [*he*] fearer/fearfully watching/observing; said [*he*]: my Lord *najjeney* (*let-iteratively deliver*) me [You<sup>s</sup>] from the people the *dha'lumeenda*<sup>36</sup> (*injustice-doers*).

فَرَجَعَ مِنْهَا خَائِفًا يَرْقَبُ قَالَ رَبِّ تَحْتَيْ  
مِنَ الْقَوْمِ الظَّالِمِينَ

٢١

22. And *lamma* (*when/whence*) [*he*] turned-towards *Madyana*<sup>w</sup> said [*he*]: *asa* (*craving a deed beyond one's means that, may*) my Lord to *yabdey* ([*He*] *divinely-guides*) me the path's center/intent.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدِينَتِكَ قَالَ عَسَى  
رَبِّ أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

٢٢

23. And *lamma* (*when/whence*) *warada* ([*he*] *in-came/arrived*)

وَلَمَّا وَرَدَ مَاءَ مَدِينَتِكَ وَجَدَ عَلَيْهِ

<sup>32</sup> The word “أَنْعَمْتَ” in “أَنْعَمْتَ” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “أَنْعَمْتَ.” So, I think the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*.

<sup>33</sup> The word “عدوٌ,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*;”. see *الهادي* and *السان*.

<sup>34</sup> The word “سعى” has several meanings, depending on the context: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) i.e. treading = “*يعني مشى أو مضى*”; (3) = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) = intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” “*ى*”; (4) and when it is in the sense of “work” then it is made transitive by “الصائر *اللسان* and *اللام*.” See the Lexicon attached to this Translation.

<sup>35</sup> The word “ناصحيين” = advisor of a sincere/genuine/true advice for the recipient's benefit.

<sup>36</sup> The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

Madyana's<sup>w</sup> water<sup>x</sup> [he] found on it<sup>x</sup> an Ummatan<sup>w</sup> (gathered public)<sup>w</sup> of the mankind watering;<sup>37</sup> and [he] found of beside/near them<sup>38</sup> two women tadhoda'ne<sup>39</sup> (both warding-off); said [he]: what khattbo<sup>40</sup> (serious matter (of) you both; said both: not we water until issue the shepherds; and our father (is) a shakhon (aged) kabeeron (an elder).

أَمَّةً مِنْ الْنَّاسِ يَسْقُونَ وَوَجَدَ  
مِنْ دُونِهِمْ أَمْرَاتِينَ تَذُودَانِ قَالَ  
مَا حَطَبُكُمَا قَالَتَا لَا نَسْقِي حَقَّ  
يُصْدِرَ الْرِّعَاءُ وَأَبُوئَا شَيْخٌ  
كَبِيرٌ

24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You<sup>g</sup> to me of khayren (provision/desirable) (is) a poor.<sup>41</sup>

فَسَقَى لَهُمَا ثُمَّ تَوَلَّ إِلَى الظِّلِّ  
فَقَالَ رَبِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ  
خَيْرٍ فَقِيرٌ

25. Then came-she<sup>y</sup> (to) him an ehda<sup>42</sup> (lone of/any-one) (of) both walking<sup>y</sup> [she<sup>y</sup>] on shyness, said she<sup>y</sup>: verily my father invites you<sup>g</sup> to requite you<sup>g</sup> [he] remuneration (for) what you<sup>h</sup> watered for us; then lamma (when/whence) [he] came (to) him and [he] narrated on him the narratives, [he] said: let-not fear [you<sup>s</sup>], you<sup>h</sup> escaped from the people the dha'lumeena<sup>43</sup> (injustice-doers).

فَجَاءَهُ إِحْدَاهُمَا تَمَشِّي عَلَى أَسْتِيجْهَا  
قَالَتِ إِبْرَهِيمَ إِنِّي يَدْعُوكَ لِيَجْرِيَكَ  
أَبْرَحَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ  
وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا  
تَخْفَ بَخْوَتَ مِنْ الْقَوْمِ الظَّالِمِينَ

26. Said-she<sup>y</sup> an ehda<sup>44</sup> (lone/any-one) (of) both: O, my father, ista'jer (let-[you<sup>s</sup>] seek-recompensing/hiring) him; verily khaayra (choicer/superior/worthier) (of) whom<sup>p</sup> ista'jara (affirmably recompensed/hired out) you<sup>h</sup> the strong the trustworthy.

قَالَتِ إِحْدَاهُمَا يَأْبَى إِسْتَعْجِرَهُ إِبْرَهِيمَ  
خَيْرٌ مِنْ أَسْتَعْجَرَتِ الْقَوْمُ الْأَمِينُ

27. Said [he]: verily I want to wed you<sup>g</sup> ebda<sup>45</sup> (lone/any-one) (of) my, these<sup>w</sup> two<sup>w</sup> daughters; on that [you<sup>s</sup>] recompense (hire out to) me (for) eight hejajen<sup>w</sup> (lunar-years)<sup>w</sup> and en (if) you<sup>h</sup> concluded ten then (that would be) from endeka (your: own/munificence); and not want [I] to indurate on you<sup>g</sup> [you<sup>s</sup>] shall find me, if Allah willed, of the ssa'leheena (righteous-people).

قَالَ إِنِّي أَرِيدُ أَنْ أُنْكِحَكَ إِحْدَى  
أَبْنَتِي هَذَيْنِ عَلَى أَنْ تَأْجُرَ فِتْنَةً  
حَجَّجٍ فَإِنْ أَتَمْتَ عَشْرًا فَمَوْنَ  
عِنْدِكَ وَمَا أَرِيدُ أَنْ أُشْقِي عَلَيْكَ  
سَتَحْدُثُ إِنْ شَاءَ اللَّهُ مِنَ  
الصَّالِحِينَ

28. Said [he]: tha'leka (afar-that-it/that)<sup>x</sup> (is) between me and [between] you<sup>g</sup> whichever the twain ajala<sup>46</sup> (term-limits) I finished, then no aggression (is) on me; and Allah on what we say (is) a Custodian.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيْمَانِي  
الْأَجَلَيْنِ قَضَيْتُ فَلَا عُذْرَنَ عَلَيْكَ  
وَاللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ

<sup>37</sup> The word “يسقون”= watering, whereas “شربون”= drinking.

<sup>38</sup> The expression “lesser than them” means *not on equal footing of competing*, as they are “girls” and the others are men of strength and capacity. So, they stand a *shorter distance* from the source of water.

<sup>39</sup> That is warding off their flocks.

<sup>40</sup> The word “الخطب” refers to “serious matter which involves much discussion.”

<sup>41</sup> See the Lexicon attached to this Translation for “فَقِيرٌ” versus “مسكين” = “indigent” versus “poor.”

<sup>42</sup> See the Lexicon attached to this Translation regarding “أَحْدَى”

<sup>43</sup> The word “طلالين” = “the injustice-doers,” see the Lexicon attached to this Translation.

<sup>44</sup> See footnote 42 above regarding “أَحْدَى”

<sup>45</sup> Ibid.

<sup>46</sup> The word “الأجل” means term-limit, see اللسان.

29. So *lamma* (when/ whence) finished *Mosa* (Moses) the *ajala*<sup>47</sup> (term-limit) and *sara* (nocturnally tressed [he]) by his family, <sup>w</sup> [he] sensed/perceived from the side of the *Ttoo're* (mount) a fire; <sup>w</sup> said [he] to his family: <sup>w</sup> *emkotho* (let-you<sup>z</sup> stay/ tarry), verily I sensed/perceived a fire, <sup>w</sup> *la'alley* (craving currently unavailable deed that /perhaps): *aa'teekum*<sup>x</sup> ([I] bring/ come to you<sup>b</sup>)<sup>x</sup> from it <sup>w</sup> by a tiding or a brand of the fire <sup>w</sup> *la'allakum* (perhaps you<sup>b</sup>) *tasstaloona* (you<sup>z</sup> seek its warmth).

30. Then *lamma* (when/ whence) *aa'taha*<sup>x</sup> ([he] approached- /came to it<sup>w</sup>)<sup>x</sup> [he] (had been) called from the valley's bank, the *ayma'ne* (right-side), in the spot-she<sup>y</sup> the blessed-she<sup>y</sup> from the tree, <sup>w</sup> that O, *Mosa* (Moses): verily I am Allah, the worlds' Lord.

31. And that let-throw [you<sup>s</sup>] your<sup>t</sup> staff, <sup>w</sup> so *lamma* (when-/ whence) [he] saw it<sup>w</sup> shaking<sup>w</sup> as it<sup>w</sup> were a *jannon*<sup>48</sup> (a young snake), [he] diverged reversely and not retraced [he] his steps; O, *Mosa* (Moses) *aqbel* (let-[you<sup>s</sup>] forwardly-advance) and let-not fear [you<sup>s</sup>]; verily you<sup>g</sup> (are) of the *aa'me'neena* (self-safety-securers).

32. Let-thread/insert [you<sup>s</sup>] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (garment's) bosom; [*itw*] egresses white, <sup>w</sup> of other than an ill;<sup>49</sup> and let-embrace [you<sup>s</sup>] to you<sup>g</sup> your<sup>t</sup> wing<sup>50</sup> of dread;<sup>51</sup> so *tha'neka*<sup>52</sup> (here-are-two) [twain] proofs from your<sup>t</sup> Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*<sup>53</sup> (rebels/ vis-à-vis Allah's command).

33. Said [he]: my Lord, verily I killed of them a self<sup>w</sup> so [I] fear/know<sup>54</sup> (that) they<sup>z</sup> kill [me].<sup>55</sup>

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ  
 بِأَهْلِهِ إِذَا هُنَّ مِنْ جَانِبِ الظُّرُورِ  
 كَارَأَ قَالَ لِأَهْلِهِ أَمْكُثُوا إِنِّي مَانَسْتُ  
 نَارًا لَعَلَيَّ إِنِّي أَتَيْتُكُمْ مِنْهَا بِخَبَرٍ أَفَ  
 جَدُوفَةٌ مِنَ النَّارِ لَعَلَّكُمْ

فَلَمَّا أتَاهُنَا نُورِكَ مِنْ شَطِّي الْوَادِ  
الْأَيْمَنِ فِي الْقَعْدَةِ الْمُبَرَّكَةِ مِنْ  
الشَّجَرَةِ أَن يَمْوَسِّحْ إِذْ أَنَّ اللَّهَ  
 بِالْعَلَمَيْنِ

وَإِنَّ الْقَوْمَ عَصَمَكَ فَلَمَّا رَأَهَا نَهَرَ  
كَانُهَا جَانٌ وَلَنَّ مُدَبِّرًا وَلَمَّا يَعْقِبَ  
يَنْهُوسَقَ أَقْبِلَ وَلَا تَخْفَ مُثْنَاكَ مِنَ

أَسْلَكَ يَدَكَ فِي جَيْسِكَ تَخْرُجَ يَضْعَاءَ  
 مِنْ عَيْرٍ سُوءٍ وَأَصْمَمَ إِلَيْكَ جَنَاحَكَ  
 مِنْ الْرَّهَبِ فَذَنَابَ بُرْهَنَانَ مِنْ  
 إِلَنْ فِرْعَوْنَ وَمَلَائِيَّةَ  
 إِنَّهُمْ كَانُوا قَوْمًا فَسِقِيرَ

فَأَخَافُ أَنْ يَقْتَلُونَ

<sup>47</sup> Ibid, regarding “term-limit.”

<sup>48</sup> The word “*jann*=” جان means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

<sup>49</sup> That is not because of leprosy, see الطبرى.

<sup>50</sup> The “wing” is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips.*

<sup>52</sup> The word “*thaneka*” = “ذانِك” is made up of three distinct components: the particle “ذ” which has many meanings, of relevance here is demonstrative pronoun for the *near, animate* and the *inanimate*, and the second component is the “ن، بكرة” “ن، دان” and “ن، ن” *not* to be used for the *afar*, except when the “ن” is “مشددة” “ن، ن” and the third component is the “ك، كاف المخاطب” “ك، ذانِك” the addressee’s pronoun. Thus, “*thaneka*=“ذانِك” meaning: “here-are-twain.”

<sup>53</sup> See the *Lexicon* attached to this *Translation* for this important word *fasequoon* and its grammatical inflections.

<sup>54</sup> Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>55</sup> The letter “نون الوقاية او العماد، حيث لا يستنقى عنها” يقتلون by Arabic (*linguistic*) Rule, is called **التحفيف** “يقتلون” precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” is omitted, for “التحفيف” = “alleviation, lightening” or Ayat’s end harmony (*rhyme*). See عراب القرآن، لمحمود صافي.

34. And my brother Haroono (Aaron) he (is) *affsaho*<sup>56</sup> (more eloquent) than me a tongue; so let-send him [You<sup>s</sup>] with me a *red'an*<sup>57</sup> (supporter), *youssaddegoney* (he affirms what I say as credible); verily I, [I] fear/know<sup>58</sup> that they<sup>z</sup> deny [me].<sup>59</sup>

وَأَخِي هَرُوْثٌ هُوَ أَفْصَحُ مِنِّي  
لِسَانًا فَأَرْسِلْهُ مَعِي رَدِئًا يُصَدِّقُنِي  
إِنِّي أَخَافُ أَنْ يُكَذِّبُونِي

قالَ سَأَشْدُ عَصْدَكَ بِأَخِيكَ  
وَنَجْعَلُ لَكُمَا سُلْطَنًا فَلَا يَصْلُونَ  
إِلَيْكُمَا يَأْتِينَا أَنْتُمَا وَمِنْ أَتَّعْكُمَا  
الْغَلَبُونَ

35. Said [He]: [We] shall harden your<sup>t</sup> arm<sup>60</sup> by your brother and [We] make for both an authority; so not they<sup>z</sup> reach to you both by Our *Aya'te*<sup>w</sup> (miracles/signs/proofs) you both and whoever *ettaba'a* ([he] closely-followed) you both (are) the overcomeers.

فَلَمَّا جَاءَهُمْ مُؤْمِنٍ بِمَا يَأْتِنَا بَيْتَنَا<sup>٢٤</sup>  
قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٌ وَمَا  
سَمِعْنَا بِهَذَا فِي أَبَابِنَا أَنَّا لَوْلَيْنَ

36. Then *lamma* (when/whence) came (to) them *Mosa* (Moses) by Our *Aya'te*<sup>w</sup> (miracles/signs/proofs) evidents-they,<sup>y</sup> said they<sup>z</sup>: not this except a magic *mustaran* (craftily fabricated lie for fraudulent end), and not we heard by this in our fathers the [firsts].

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَهَ  
بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ  
عِقْبَةً الْدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

وَقَالَ فِرْعَوْنُ يَأْتِيهَا الْمَلَائِكَةُ مَا عَلِمْتُ  
لَكُمْ مِنْ إِلَهٍ غَيْرِي فَلَوْقَدِلِي  
يَهْمَنُ عَلَى الظَّالِمِينَ فَاجْعَلْ لِي  
صَرْحًا لَعْكَتِي أَطْلَعْ إِلَيَّ إِلَهُ مُوسَىٰ  
وَلِيَلَّا لَظْنُهُ مِنْ الْكَذِيْنَ

وَاسْتَكَبَرَ هُوَ وَجْهُودُهُ فِي  
الْأَرْضِ يُغَيِّرُ الْحَقَّ وَظَنَّوْ أَنَّهُمْ  
إِنَّا لَا يَرْجِعُونَ

37. And said *Mosa* (Moses): my Lord (is) knowinger by whom<sup>p</sup> [he] came by the *huda* (divine-guidance) from *endehe* (by His: munificence/Rule); and who<sup>p</sup> (is to) be for him the home's<sup>w</sup> (Hereafter's/world's) consequence;<sup>w</sup> verily not prosper the *dha'lemoona*<sup>61</sup> (injustice-doers).

38. And said Pharaoh: O, you the chiefs not I knew for you<sup>b</sup> of an *elahen* (a deity) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-[you<sup>s</sup>] make for me an edifice; *la'alley* (perhaps I) *atta'leo*<sup>62</sup> ([I] ascend to observe) [to] *Mosa*'s (Moses) *ela'he* (deity); and verily [I] presume him of the liars.

39. And *istakbara*<sup>63</sup> ([he] affirmed his prideful haughtiness) he and his soldiers in the land<sup>w</sup> by other than the right; and presumed they<sup>z</sup> that they (are) to Us not (to be) returned.

40. So We took him and his soldiers; then *nabathna* (We slightly-cast) them in the *yamme\** (deep and extended body of sweet water or salty); so let-look [you<sup>s</sup>]

فَأَخْذَنَاهُ وَجْهُودُهُ فَبَدَنَهُمْ  
فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ

<sup>56</sup> The word “أَفْصَح” is a comparative superlative for which there is no English equivalent *per se*. So, to express the idea of “أَفْصَح,” one must add the word “more” parenthetically, as “more” is not explicitly stated in the text.

<sup>57</sup> The word “رَدِئٌ” = “الرُّدُءُ” = “الْمَعِينُ” that is “supporter.” See *اللسان*.

<sup>58</sup> See footnote 54 above regarding *fear/know*.

<sup>59</sup> See footnote 55 above only here regarding *يُكَذِّبُونِي*.

<sup>60</sup> The expression “شَدَ عَضِيدَه” = “hardened his arm” is an Arabic tongue expression meaning strengthened him.

<sup>61</sup> The word “ظَالِمُونَ” = “the injustice-doers,” as “الظَّالِمُ” = “injustice.”

<sup>62</sup> The word “أَطْلَعَ” has many meanings, relevant among for this context is “عَلَا” = ascend. Clearly this is for the purpose of observing.

<sup>63</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

\* The word يَمَّ = *yamm* means a body of extended sweet or salty water. In this case, the Nile, is a sweet body of water.

how [was] the *dha'lumeena*'s<sup>64</sup> (*injustice-doers*) consequence.<sup>w</sup>

عَدَّيْبَةُ الظَّالِمِينَ ﴿٦٤﴾

41. And We made them *a'emmataan* (*principals/ leaders*), they<sup>z</sup> invite to The Fire<sup>w</sup> and The *Qeyamatey*'s<sup>w</sup> (*Judgment's*) Day not (*to be*) succored they.<sup>z</sup>
- وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى  
الْتَّكَارِ وَيَوْمَ الْقِيَامَةِ لَا يُصَرُّونَ  
﴿٦١﴾
42. And We ensued them in this world<sup>w</sup> a curse<sup>w</sup> and The *Qeyamatey*'s<sup>w</sup> (*Judgment's*) Day they (*are*) of the *magboheena* (*ones that are most vile*).
- وَأَتَبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَكَةً  
وَيَوْمَ الْقِيَامَةِ هُمْ مِنْ  
الْمَقْبُوحِينَ ﴿٦٥﴾
43. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book from after what We (*had*) perished the generations the first;<sup>w</sup> evidences-persuaders<sup>w</sup> for the mankind and a *hudan* (*divine-guidance*)<sup>x</sup> and a mercy;<sup>w</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.
- وَلَقَدْ أَءَيْنَا مُوسَى الْكِتَابَ  
مِنْ بَعْدِ مَا أَهْلَكَنَا الْقُرُونَ  
الْأُولَى بَصَارِبَ لِلنَّاسِ وَهُدًى  
وَرَحْمَةً لِعَلَّهُمْ يَتَذَكَّرُونَ  
﴿٦٦﴾
44. And not you<sup>c</sup> were by the west side *edb* (*when/ while*) We judged/charged/revealed to *Mosa* (*Moses*) the matter and not you<sup>c</sup> were of the witnessers.
- وَمَا كُنْتَ بِجَانِبِ الْفَرِيقِ إِذْ قَضَيْنَا إِلَى  
مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنْ أَشْهِدِينَ  
﴿٦٧﴾
45. [And,] but We established generations; then prolonged on them the age; and not you<sup>h</sup> were *tha'weyan* (*lengthily abiding*) in *Madyna*'s folks<sup>w</sup> reciting on them Our *Aya'te*<sup>w</sup> (*messages*); [and,] but We were senders.
- وَلَكِنَّا أَشَانَا فُرُونَا فَنَطَّا وَلَعَنَّا  
الْعُمُرُ وَمَا كُنْتَ تَأْوِيَا فِي أَهْلِ  
مَيْنَنَ تَنَلُّو عَلَيْهِمْ أَيَّنَنَا وَلَكِنَّا  
كُنَّا مُرْسِلِينَ ﴿٦٨﴾
46. And not you<sup>h</sup> were by the *Ttoo're*'s (*Mount's*) side *edb* (*when/ since*) We called; [and,] but a mercy<sup>w</sup> from your<sup>t</sup> Lord, to [you<sup>s</sup>] warn a people not *ata*<sup>x</sup> (*approached/ came to*)<sup>x</sup> them of a warner of before you;<sup>g</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.
- وَمَا كُنْتَ بِجَانِبِ الْطَّورِ إِذْ نَادَيْنَا  
وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ  
قَوْمًا مَا أَنْهَمْ مِنْ نَذِيرٍ مِنْ قِبَلِكَ  
لَعَلَّهُمْ يَتَذَكَّرُونَ  
﴿٦٩﴾
47. And *lawla* (*why have not*) that betides them a disaster<sup>w</sup> for what advanced<sup>w</sup> their hands,<sup>w</sup> then they<sup>z</sup> say: our Lord *lawla* (*why did not*) You<sup>c</sup> sent (*to*) us a messenger; so *natta'be'o* ([we] closely-follow) Your<sup>t</sup> *Aya'te*<sup>w</sup> (*messages*) and [we] be of the believers.
- وَلَوْلَا أَنْ شَيَّبُهُمْ مُصِيبَةً بِمَا فَدَمَتْ  
أَيْدِيهِمْ فَيَقُولُوا إِنَّا لَوْلَا أَرْسَلْتَ  
إِلَيْنَا رَسُولاً فَنَتَّبِعَ مَا أَيَّنَتْكَ وَكَوْنَتْ  
مِنَ الْمُؤْمِنِينَ  
﴿٧٠﴾
48. Then *lamma* (*when/ whence*) came (*to*) them the right from *enda* (*by munificence from/ by Rule from*) Us, they<sup>z</sup> said: *lawla* (*why have not*) *oteya* ([he] had been accorded) like what *oteya* *Mosa* (*Moses*); have [and]<sup>65</sup>
- فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
لَوْلَا أُوْفِيَ مِثْلَ مَا أُوْفِيَ مُوسَى  
أَوْلَمْ يَكْفُرُوا بِمَا أُوْفِيَ مُوسَى وَنَ

<sup>64</sup> The word “ظلمن” = “the injustice-doers,” as “ظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>65</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (ل), (و), (ل) = “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) =

not unbelieved they<sup>z</sup> by what *Mosa* (*Moses*) oteya of before; said they<sup>z</sup> twain magics<sup>66</sup> mutually backed; and said they<sup>z</sup> verily we by each (are) unbelievers.

فَبِلٌّ قَالُوا سَحْرَانٍ تَظَاهِرَا وَقَالُوا  
إِنَّا بِكُلِّ كَفَرُونَ ١٤

49. Let-say [you<sup>s</sup>]: then *eeto* (*let-bring/ come you<sup>A</sup>*) by a book from *ende* (*by munificence of/ by Rule of*) Allah *ahda* (*more divinely-guided*) than them both, *attabe'ao* ([I] closely-follow) it<sup>x</sup> *en* (*if*) you<sup>c</sup> were *ssadeqena* (*always-truth-enforcers*).

قُلْ فَأَتُؤْمِنُ بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ  
أَهْدَىٰ مِمْهَا أَتَيْعَهُ إِنْ كَنْتُمْ  
صَادِقِينَ ١٥

50. Then *en* (*if*) not *yestajeebo*<sup>67</sup> (*they<sup>z</sup> compliantly-answer*) for you<sup>g</sup> then let-know [you<sup>s</sup>] verily only *yattabe'aona* (*closely-followed they<sup>z</sup>*) their *ahwa* (*tendentious likings*); and who<sup>a</sup> (*is*) *adhallo*<sup>68</sup> (*more astray*) than whom<sup>p</sup> *ettaba'a* ([he] closely-followed) his *hawa*<sup>69</sup> (*tendentious liking*) by other than a *hudan* (*divine-guidance*) from Allah; verily Allah *yahdey* (*divinely-guides*) not the people the *dha'lumeena*<sup>70</sup> (*injustice-doers*).

فَإِنْ لَمْ يَسْتَجِبُو لَكَ فَاعْلَمْ أَنَّمَا  
يَتَّقْوُنُ أَهْوَاءُهُمْ وَمَنْ أَضَلُّ مِنْهُمْ  
أَتَيْعَهُو نُهُّهُ بِغَيْرِ هُدًىٰ مِّنْ اللَّهِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٦

51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.<sup>z</sup>

وَلَقَدْ وَصَلَّى لَهُمُ الْفَوْلَ لَعْلَهُمْ  
يَذَكُّرُونَ ١٧

52. Whom<sup>r</sup> *aa'taynahum* (*We accorded/gave them*) the book of before it<sup>x</sup> they (are) by it<sup>x</sup> believe they.<sup>z</sup>

الَّذِينَ أَنْتَنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ  
بِهِ يُؤْمِنُونَ ١٨

53. And if (*to be*) recited on them, they<sup>z</sup> said: *aa'manna* (*we believed*) by it;<sup>x</sup> verily it<sup>x</sup> (*is*) the right from our Lord; verily we, we were of before it<sup>x</sup> Muslims.

وَلَمَّا يَتَلَقَّ عَلَيْهِمْ قَالُوا إِنَّا مَنَّا بِهِ إِنَّهُ الْحَقُّ  
مِّنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ١٩

54. Those *you'a'tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they<sup>z</sup> forestall by the *hasana'te*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> the *sayyeata*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> and of what We provided them they<sup>z</sup> expend.

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرْبُّينَ يَمَا  
صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ  
وَمَمْتَازُهُمْ يُفْقُدُونَ ٢٠

55. And if heard they<sup>z</sup> the frivolity<sup>x</sup> they<sup>z</sup> shunned *a'n* (*off*) it<sup>x</sup> and said they<sup>z</sup> for us our works and for you<sup>b</sup> your<sup>n</sup> works; peace (be) on you<sup>b</sup> not *nabtaghey*

وَإِذَا سَمِعُوا الْغَوَّ أَغْرِضُوهُمْ عَنْهُ  
وَقَالُوا لَنَا أَعْنَلْنَا وَلَكُمْ أَعْنَلْنَا ٢١

= (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

66 The word “سَحْرَانٍ” = “magics,” could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'aan*, or *Moses and Aaron* or *Moses and Mohammad*, peace be on both, or *Jesus and Mohammad*, peace be on both, see الطبرى ..

67 The word “يَسْتَجِبُوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*. See الهادى ..

68 The word “أَضَلُّ” = “*adhallo*” is a *superlative* adjective for “strayer” for which there is *no English equivalent*.

69 The word “أَهْوَاءٌ” is plural of “أَهْوَاءٌ” translated as “(tendentious) liking,” which *in and of itself* could be *good* or *bad noble* or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his “هُوَ” agrees with what I came with*, i.e. the *Qur'aan* and *Hadeeth*.

70 The word “ظَالِمِينَ” = “the injustice-doer,” as “الظَّالِمُ” = “injustice.” See the Lexicon attached to this Translation.

سَلَمٌ عَلَيْكُمْ لَا يَنْتَهِي الْجَاهِلِينَ ﴿٦﴾

([we] earnestly quest) the *jahileena*<sup>71</sup> (they who act ignorantly or incorrectly).

إِنَّكُمْ لَا تَهْدِي مَنْ أَحَبْتُ وَلَكُنْ  
اللَّهُ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
بِالْمُهَدِّدِينَ ﴿٧﴾

56. Verily you<sup>g</sup> not *tahdeey* (divinely-guide) whom<sup>p</sup> you<sup>h</sup> liked; [and,] but Allah *yahdeey* (divinely-guides) whom<sup>p</sup> [He] wills; and He (*is*) knowinger by the *muhtadeen*<sup>72</sup> (they who are being divinely-guided).

وَقَالُوا إِنَّنَا نَتَّابِعُ الْمَهْدَى مَعَكُمْ  
نُنَخْطَفُ مِنْ أَرْضِنَا أَوْلَمْ نُمَكِّنَ  
لَهُمْ حَرَماً إِمَّا مِمَّا يُحِبُّ إِلَيْهِ ثَمَرَتْ  
كُلُّ شَجَرَةٍ زَرْقاً مِنْ لَدُنَّا وَلَكُنْ  
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٨﴾

57. And they<sup>z</sup> said: *en* (if) *natta'be'ao* ([we] closely-follow) the *huda* (divine-guidance) with you<sup>g</sup> we (would be) abducted/snatched from our land; <sup>w</sup> have [and] not [*We*] enabled /established<sup>73</sup> for them a sacred sanctuary, (*to be/ being*) brought to it<sup>x</sup> every thing's the *thamarato*<sup>w</sup> (yields/crops)<sup>w</sup> a *rez'qan*<sup>x</sup> (victuals for sustenance)<sup>x</sup> from *ladona*<sup>74</sup> (directly and possessively from Us); [and,] but most (*of*) them know not.

وَكُمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ  
مَعِيشَتَهَا فَنِلَكَ مَسَكُونُهُمْ لَمْ  
شُكِّنْ مِنْ بَعْدِهِ إِلَّا قَلِيلًا وَكُنَّا  
نَحْنُ الْوَرِثَةُينَ ﴿٩﴾

58. And how-many<sup>75</sup> We devastated of a village<sup>w</sup> [*it*<sup>w</sup>] extravagated its<sup>w</sup> living; <sup>w</sup> so *telka*<sup>w</sup> (*she-that afar-it / those*)<sup>w</sup> (are) their dwellings, not dwelt from after them except a few; and We were the Heirs.

وَمَا كَانَ رَبُّكَ مُهَلِّكَ الْقُرَى حَتَّى  
يَعْثَثَ فِي أُمَّهَا رَسُولًا يَنْذُرُهُمْ  
إِيَّنَا وَمَا كُنَّا مُهَلِّكِي  
الْقُرَى إِلَّا وَاهْلُهَا ظَلِيمُونَ ﴿١٠﴾

59. And not [was] your<sup>t</sup> Lord *Muhleka* (*devastator of*) the villages<sup>w</sup> until [He] missioned<sup>76</sup> in its<sup>w</sup> mother (*mother of villages= Mekka*) a messenger<sup>x</sup> (*to*) recite [he] on them Our *Aya'te*<sup>w</sup> (*messages*); and We were not perishing the villages,<sup>w</sup> except that their folks<sup>w</sup> (*were*) *dha'lemoona* (*injustice-doers*).

وَمَا أُوتِسْمَ مِنْ شَجَرٍ فَمَنْعَ الْحَيَاةِ  
الْدُّنْيَا وَزَيَّنَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ  
وَأَبْقَى إِلَّا تَعْقِلُونَ ﴿١١﴾

<sup>71</sup> The word “جاهلين”=“*jaheela*” is rooted in جهل “meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did a thing not correct. So the “*jabiloona*” are they who act ignorantly or incorrectly.

<sup>72</sup> See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

<sup>73</sup> The word “مكّن” in “منكّن” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكّن” *per se*.

<sup>74</sup> The word “لدن” “عند” “عند” “لدن” is closer than “عند” as you can say: “عندِ مال وَالْمَال لِيُسْ بِقْبَضَتِ الْآن,” thus, which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See *اللسان*.

<sup>75</sup> The word “مّ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>76</sup> The word “بعث” carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted.

<sup>77</sup> The word “متاع”=“*matta'aon*” is rooted in the word “منتّ,” = “*matta'a*” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

<sup>78</sup> The word “أبقى” is a superlative adjective meaning: more abiding. It has no English equivalent *per se*.

61. Is then whom<sup>r</sup> We promised him a promise *hasanah* (*ultimate meritorious deed*), so he (*is*) meeting it,<sup>x</sup> as whom<sup>r</sup> *matta'amaho* (*We let him relish the transitory worldly delight*) a *mata'a*<sup>79</sup> (*resource for a transitory worldly delight*) (*of* the life<sup>w</sup> (*of* the world;<sup>w</sup> afterwards he (*is*) The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> of the *muhdha'reena*<sup>80</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

أَفَنَ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَقِيهِ  
كُنْ مَعْنَتَهُ مَنْعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ  
يَوْمَ الْقِسْمَةِ مِنَ الْمُحْضَرِينَ ٦١

62. And Day [He] calls them; then says [He]: where (*are*) My partners, whom<sup>r</sup> you<sup>c</sup> were claiming.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَنِّي شَرِكَاءِ  
الَّذِينَ كُنْتُمْ تَزَعَّمُونَ ٦٢

63. Said who<sup>r</sup> righted on them the say: (O,) our Lord; these, whom<sup>r</sup> *aghawayna*<sup>81</sup> (*we indulgently strayed and were disappointed as being culpable*), *aghawayna* them we just-as *ghawayna* (*we indulgently strayed and were disappointed as being culpable*); we absolved (*our-selves*) to You,<sup>g</sup> not they<sup>z</sup> were *eyyana*<sup>82</sup> (*indeed particularizing us*) worshipping they.<sup>z</sup>

قَالَ اللَّهُنَّا حَقَّ عَلَيْهِمُ الْقَوْلُ بَلَى هَذِهِ  
الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَّبَنَا  
إِلَيْكُمْ مَا كَانُوا إِلَيْنَا يَعْبُدُونَ ٦٣

64. And (*had been*) said: let-invocate you<sup>z</sup> your<sup>n</sup> partners; then they<sup>z</sup> invoked them; then not *yestajeebo*<sup>83</sup> (*they compliantly-answer*) for them; and they<sup>z</sup> saw the torment, had that they were *yahtadoona* (*who are being divinely-guided they*).

وَقَيلَ أَدْعُوكُمْ شَرِكَاءِكُمْ فَدَعَوْهُمْ فَلَمْ  
يَسْتَجِيبُوْهُمْ وَرَأُواْ الْعَذَابَ لَوْ أَنَّهُمْ  
كَانُواْ يَهْتَدُونَ ٦٤

65. And day [He] calls/summons them, then says [He]: what *tha* (*on earth/have*) answered you<sup>c</sup> the *mursaleena* (*sent-messengers*).

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجْبَثُ  
الْمُرْسَلِينَ ٦٥

66. Then blinded<sup>84</sup> on them the *anba'o*<sup>85</sup> (*significant-and-availing-news*) then-day so they (*are*) not mutually querying they.<sup>z</sup>

فَعَيْمَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ  
لَا يَسْأَلُونَ ٦٦

67. Then as-to whom<sup>r</sup> [he] repented and [he] believed and [he] worked righteously, so *asa* (*craving a deed beyond one's means that/may*) that [he] be of the thrivers.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَلِحًا  
فَسَوْقَ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ٦٧

68. And your<sup>t</sup> Lord creates whatever<sup>86</sup> [He] wills and [He] chooses; not [was] for them the choice;<sup>w</sup> *Subhana*<sup>87</sup> (*hallowededly and marvelously Allah is deemed*

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا  
كَانَ لَهُمُ الْخَيْرُ سُبْحَانَ اللَّهِ

<sup>79</sup> See footnote 77 above regarding “متاع”=“*mata'aon*.”

<sup>80</sup> The word “*muhdharoo*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

<sup>81</sup> The word “*aghawayna*” see “*غَوِي*” in the *لِسَان*. So he indulgently strayed and was disappointed for being so culpable.

<sup>82</sup> The word “*a'ida*” = “*ادَّة* توكيـد لضمير منصوب”=“*إِيَّاـنَا*” = an article of intensity for an objective pronoun.

<sup>83</sup> The word “*astajab*” is rooted in “*استجابة*,” meaning: *favorably/compliantly answered, not just answered*. See *الهادي*.

<sup>84</sup> That is the “*anba'a*” had hidden or were not available to them, i.e. they were confused.

<sup>85</sup> See the Lexicon attached to this Translation for “*naba'a*.”

<sup>86</sup> The particle “*ما*” = “*اسم موصول*” = “*connective noun*” or “*اسم أو آداة شرط*” = conditional noun/particle; or *الذر المصنون، لـ احمد الحلب* and *اعراب القرآن، لمحمد صافي* meaning *that which*. See *الدر المصنون*, *لـ احمد الحلب* and *اعراب القرآن، لمحمد صافي*

<sup>87</sup> The word “*subhana*”= “*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections=

transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah and *ta'aala* (ever elevated [He]) *amma* (regarding) what they<sup>z</sup> partner (other deities).

وَعَلَىٰ عَمَّا يُشَرِّكُونَ ﴿٢٨﴾

69. And your<sup>t</sup> Lord knows what conceal their chests and what they<sup>z</sup> disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِمُونَ ﴿٢٩﴾

70. And He (is) Allah, no an *elaha* (a deity) except Him; for Him (is) the praise in the First-she<sup>y88</sup> and the Last-she;<sup>y</sup> and for Him (is) The Rule and to Him (to be) returned you.<sup>z</sup>

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي  
الْأَوَّلِ وَالآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ  
تُرْجَعُونَ ﴿٣٠﴾

71. Let-say [you<sup>s</sup>]: have seen you<sup>c</sup> *en* (if) made Allah on you<sup>b</sup> the night everlastingly to The *Qeyamatey*'s<sup>w</sup> (Judgment's) Day, which<sup>x</sup> an *elalon* (a deity) other than Allah *yaátey* (comes/ brings to) you<sup>b</sup> by a light; do then not hear you.<sup>z</sup>

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ  
الَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مِنْ إِلَهٍ غَيْرِ  
الَّهِ يَأْتِيَكُمْ بِضِيَاءً أَفَلَا تَسْمَعُونَ ﴿٣١﴾

72. Let-say [you<sup>s</sup>]: have seen you<sup>c</sup> *en* (if) made Allah on you<sup>b</sup> the *naba'ra* (between sunrise and sunset) everlastingly to The *Qeyamatey*'s<sup>w</sup> (Judgment's) Day, which<sup>x</sup> an *elalon* (a deity) other than Allah *yaátey* (comes/ brings to) you<sup>b</sup> by a night to repose/quiet you<sup>z</sup> in it;<sup>x</sup> do then not discern you.<sup>z</sup>

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ  
النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مِنْ  
إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِلَيْلٍ  
تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٣٢﴾

73. And of His mercy<sup>w</sup> [He] made for you<sup>b</sup> the night and the *naba'ra* (between sunrise and sunset) to quiet/repose in it<sup>x</sup> and to *tabtagho*<sup>89</sup> (earnestly-quest you<sup>z</sup>) His munificence; and *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thank you.<sup>z</sup>

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ أَيْنَ  
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَتَبَثُّغُوا مِنْ  
فَضْلِهِ وَلَعَلَّمُتُمُ تَشْكُرُونَ ﴿٣٣﴾

74. And day [He] calls/summons them then says [He]: where (are) my partners, whom<sup>r</sup> you<sup>c</sup> were claiming.

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شَرَكَاهُ  
الَّذِينَ كُنْتُمْ تَزَعمُونَ ﴿٣٤﴾

75. And we wrested of every *Ummaten*<sup>w</sup> (people/ community)<sup>w</sup> a witnesser/testifier then We said: *hato* (clamorously expressing let-bring) your<sup>n</sup> proof; then they<sup>z</sup> knew that the right (is) for Allah and strayed *a'n* (off) them what they<sup>z</sup> were *yaistarona* (they<sup>z</sup> craft a lie for fraudulent end).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
فَقُلْنَا هَا تُؤْتُوا بُرْهَنَكُمْ فَعَلِمُوا أَنَّ  
الْحَقُّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْرَوْنَ ﴿٣٥﴾

= (such as “**سبحانه**” or “**سبخانك**”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*=“**سبحان**” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>88</sup> That is “the First-she<sup>y</sup>=the world and “the Last-she<sup>y</sup>= the Hereafter.”

<sup>89</sup> The word “**طلب حثيثاً**=**ابتغى**” meaning: earnestly quested.

76. Surely *Qaroona* [was] of *Mosa's* (*Moses*) people then [he] transgressed on them; and *aa'taynaho* (*We accorded him*) of the treasures [which<sup>a</sup>] its<sup>x</sup> keys surely<sup>90</sup> (*would*) burden by the league<sup>w</sup> possessing the strength; <sup>w</sup>*edh* (*when/since*) said for him his people, let-not jubilate [you<sup>s</sup>]; verily Allah loves not the *fa'reheena* (*they who exult*).

إِنَّ قَرْوَنَ كَانَ مِنْ قَوْمٍ مُّوسَى  
فَبَعَيْ عَلَيْهِمْ وَعَلَيْنَا مِنَ الْكُنُوزِ مَا إِنَّ  
مَفَاتِحَهُ لَتَنُوا بِالْعُصْبَةِ أُولَئِي الْقُوَّةِ  
إِذَا قَالَ لَهُمْ قَوْمُهُمْ لَا تَقْرَبُ إِنَّ اللَّهَ لَا  
يُحِبُّ الْفَرِحِينَ

٦٣

77. And *ebtagh* (*let-earnestly-quest* [you<sup>s</sup>]) in what *aa'taka* (*gave/ accorded you<sup>g</sup>*) Allah the home<sup>w</sup> (*of*) the Hereafter<sup>w</sup>; and let-not forget [you<sup>s</sup>] your<sup>t</sup> lot of the world; <sup>w</sup>and *ahsen* (*let-[you<sup>s</sup>] render: meritorious-deed/say*) just-as *absana* (*[He] rendered meritorious-deed*) Allah to you;<sup>g</sup> and let-not desire [you<sup>s</sup>] the corruption in the Earth;<sup>w</sup> verily Allah loves not the corrupters.

وَابْتَغِ فِيمَا أَتَنَاكَ اللَّهُ الدَّارَ  
الْآخِرَةَ وَلَا تَنْسِ نَصِيبَكَ مِنَ  
الْدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ  
إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ  
اللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

٦٤

78. Said [he]: verily only *oteytaho* (*[I] had been accorded it<sup>x</sup>*) over a knowledge I have; has [and] not known [he] that Allah *qad* (*already and affirmatively*) *[He]* perished of before him of the generations who<sup>p</sup> (*were*) harder (*in*) strength<sup>w</sup> than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.

قَالَ إِنَّمَا أُوْتِيْتُهُ عَلَى عِلْمٍ عِنْدِيْ أَوْلَمْ  
يَعْلَمُ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ  
مِنْ الْقَرْوَنِ مَنْ هُوَ أَشَدُ مِنْهُ قُوَّةً  
وَأَكْثَرُ جَمِيعًا وَلَا يُسْأَلُ عَنْ  
ذُنُوبِهِمُ الْمُجْرَمُونَ

٦٥

79. Then emerged [he] on his people in his adornment<sup>w</sup>/trim;<sup>w</sup> said who<sup>r</sup> they<sup>z</sup> want the life<sup>w</sup> (*of*) the world;<sup>w</sup> O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroono*; verily he (*is*) surely possessor (*of*) a great fortune.

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ  
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلَيْتَ لَنَا مِثْلًا مَا أُوْتِقَ قَرْوَنُ  
إِنَّمَا لَذُو حَظٍ عَظِيمٍ

٦٦

80. And said they<sup>r</sup> who<sup>r</sup> *oto* (*had been accorded*) the knowledge: *waylakum* (*woebegone for you<sup>b</sup>*); Allah's reward (*is*) *khayron* (*choicer/ superior/ worthier*) for whom<sup>p</sup> [he] believed and [he] worked righteously; and not *youlqqaha* (*instructed it<sup>w</sup> / receive it<sup>w</sup>*) except the *ssa'beroona* (*people of patience*).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ  
وَيَلَكُمُ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ  
ءَمَنَ وَعَمِلَ صَلِحًا وَلَا يُلْقَنَّهَا  
إِلَّا الصَّابِرُونَ

٦٧

81. Then We imploded by him and by his home<sup>w</sup> the land<sup>w</sup>/ground;<sup>w</sup> so not [was] for him of a *fe'a'ten*<sup>w</sup> (*band/party/group*)<sup>w</sup> to succor him of lesser than-/without Allah and not [was] [he] of the victors.

فَخَسَفَنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا  
كَانَ لَهُ مِنْ فِتَّةٍ يَنْصُرُونَهُ مِنْ دُونِ  
اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ

٦٨

82. And became who<sup>r</sup> they<sup>z</sup> longed (*for*) his place by yesterday saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* (*[He] swells/ expands*) the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [He] wills of His

وَأَصْبَحَ الَّذِينَ تَمَنُوا مَكَانَهُ  
بِالْأَمْسِ يَقُولُونَ وَيَكَانُ اللَّهُ  
بِسْطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ

٦٩

<sup>90</sup> The particle “ما” is, and Allah knows best, for intensity.

eba'de (worshippers/ submitters/ slaves) and [He] straitens; lawla (had it not been for) that manna<sup>91</sup> ([He] graced His boon<sup>w</sup>) Allah on us, surely [He] (would have) imploded by us; wayka'anna it<sup>x92</sup> not thrive the unbelievers.

وَيَقْدِرُ تَوْلَا أَنْ مَنْ اللَّهُ عَلَيْنَا  
لَخْفَتْ بِنَا وَيَكْتَأْنَ لَا يُفْلِحُ  
الْكُفَّارُ ﴿٤٦﴾

83. Telka<sup>w</sup> (she-that afar it<sup>w</sup> / it<sup>w</sup>) (is) the home<sup>w</sup> (of) the Hereafter; <sup>w</sup>We make it<sup>w</sup> for whom<sup>r</sup> neither want they<sup>z</sup> a loftiness in the Earth<sup>w</sup> and nor a corruption; and the aa'gebato<sup>w</sup> (consequence<sup>w</sup>) (is) for the muttaqeena (they who reverentially guard against Allah's displeasure).

تِلْكَ الدَّارُ الْآخِرَةُ مَنْجَعُهُمْ لِلَّذِينَ لَا  
يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا  
وَالْعَبْقَةُ لِلْمُنْقَيْنَ ﴿٤٧﴾

84. Whoever [he] came by the hasanatey<sup>w</sup> (meritorious-deed)<sup>w</sup> so for him khayron (superior/ worthier) than it;<sup>w</sup> and whoever [he] came by the sayye'a'te<sup>w</sup> (demeritorious-deed) then not (to be) requited whom<sup>r</sup> worked they<sup>z</sup> the misdeeds except by what they<sup>z</sup> were working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَمَنْ  
جَاءَ بِالْشَّيْءَةِ فَلَا يُجْزَى اللَّذِينَ  
عَمِلُوا الْسَّيِّئَاتِ إِلَّا مَا كَانُوا  
يَعْمَلُونَ ﴿٤٨﴾

85. Verily Who ordained/decreed on you<sup>g</sup> The Qur'aan<sup>x</sup> surely [He] (is) raddoka (forthwith-returning-/ returner (of) you<sup>g</sup>) to an appointment; let-say [you<sup>s</sup>]: my Lord (is) knowinger, whoever [he] came by the huda (divine-guidance) and whoever he (is) in a misguidance manifester.

إِنَّ الَّذِي قَرَضَ عَلَيْكُمُ الْقُرْآنَ  
لِرَأْدَكُمْ إِلَى مَعَادٍ قُلْ رَبِّ أَعْلَمُ مَنْ جَاءَ  
بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٌ ﴿٤٩﴾

86. And not you<sup>h</sup> were hoping that (to be) cast to you<sup>g</sup> The Book except a mercy<sup>w</sup> from your<sup>t</sup> Lord; so let-not assuredly be [you<sup>s</sup>] a backer/supporter for the unbelievers.

وَمَا كُنْتَ تَرْجُوا أَنْ يُفْقَدَ إِلَيْكُمْ  
الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكُمْ  
فَلَا تَكُونُنَّ ظَهِيرًا لِلْكُفَّارِ ﴿٥٠﴾

87. And let not assuredly repel you<sup>g93</sup> a'n (off) Allah's Aya'te<sup>w</sup> (Qur'aanic statements) after edh (since) [it<sup>w</sup>] unze'lat (had been descended-they<sup>ym</sup>) to you<sup>g</sup>; and let-invite [you<sup>s</sup>] to your<sup>t</sup> Lord and let not assuredly be [you<sup>s</sup>] of the mushrekeena (he-they who partner deities with Allah/ he-polytheists).

وَلَا يَصُدُّنَّكُمْ عَنْ إِيمَانِ اللَّهِ بَعْدَ إِذْ  
أَنْزَلْنَا إِلَيْكُمْ وَأَدْعُ إِلَى رَبِّكُمْ وَلَا  
تَكُونُنَّ مِنَ الْمُشْرِكِينَ ﴿٥١﴾

88. And let-not invoke [you<sup>s</sup>] with Allah, another elahan (a deity); no other an elaha (a deity) except Him; everything (is) ha'lekon<sup>94</sup> (expirer/perishing) except His Face;<sup>95</sup> for Him (is) the Rule and to Him you<sup>z</sup> (are to be) returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَيْهِ أَخْرَى إِنَّهُ  
إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ  
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٢﴾

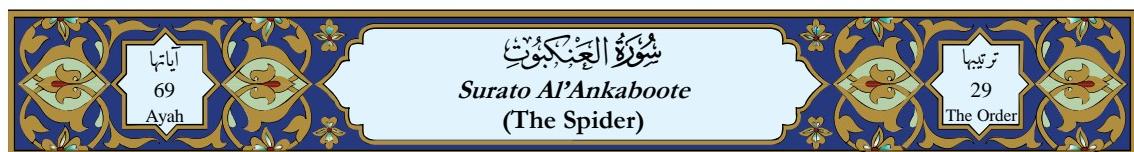
<sup>91</sup> The word "منْ" in "منْ يَنْعِمُها" means "boon He graces it."

<sup>92</sup> The particle "هـ" in "وَيَكَاهُ" refers to the truth, i.e. the indisputable fact that thrive not the unbelievers.

<sup>93</sup> That is the unbelievers, or the polytheists.

<sup>94</sup> The word "ha'lekon" is subjective, masculine, singular noun meaning: he who perishes/expires.

<sup>95</sup> That is His Entity, His Self. +



**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Alif. Lam. Meem.*<sup>1</sup>
2. Have reckoned the mankind that they<sup>z</sup> (be) left to say they<sup>z</sup> we believed while they (are) not (to be) essayed they.<sup>z</sup>
3. And *laqad* (*verily, already and affirmatively*) We essayed whom<sup>r</sup> of before them; so surely assuredly<sup>2</sup> knows Allah who<sup>r</sup> *ssadago* (*always enforced the truth they<sup>z</sup>*) and surely assuredly (to) know [He] the liars.
4. Or reckoned who<sup>r</sup> work they<sup>z</sup> the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> to surpass Us; fouled what they<sup>z</sup> rule.
5. Whoever [was] *yarjo*<sup>3</sup> (*fears/hopes-for [he]*) Allah's *leqa'a* (*meeting*) then verily Allah's *ajala*<sup>4</sup> (*term-limit*) (is) surely *aa'ten*<sup>x</sup> (*approaching/coming*);<sup>x</sup> and He (is) The *Sameeo*<sup>5</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.
6. And whoever *jahada* (*he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause*), so verily only *youjahedo* (*he makes jahada*) for himself;<sup>w</sup> verily, Allah (is) surely Rich, *a'n* (*regarding*) the worlds.
7. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-work<sup>w</sup> they<sup>z</sup> surely assuredly<sup>6</sup> [We] expiate *a'n* (*off*) them their *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and [We] surely assuredly require them *ahsa'na*<sup>7</sup> (*perfecter and beautifuler*) (*than what*) they<sup>z</sup> were working.

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The "ل" in "لـ يَعْلَمُنَ" in both cases are *juratory* "لـ" = "الْقَسْمُ" = "الْقَسْمُ" amounting to = "التأكيد" i.e. affirmation, expressed in both cases by "assuredly"

<sup>3</sup> The word "يرجو" from "رجا," which stands for several meanings: (1) fear; (2) hope; (3) want. See *الهادى, اللسان القرطبي*. Almost all Qur'aan commentators are unanimous that in this Ayah it means: feared.

<sup>4</sup> The word "الأجل" means term-limit, see *اللسان*.

<sup>5</sup> See the Lexicon attached to this Translation for this multi-meaning word "*Same'o*" = "المسمى" = "المسمع."

<sup>6</sup> The "ل" in "لـ يَنْكُرُنَ" and "لـ يَنْجِزُنَ" in both cases are *juratory* "لـ" = "الْقَسْمُ" = "الْقَسْمُ" amounting to = "التأكيد" i.e. affirmation, expressed in both cases by "assuredly"

<sup>7</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

8. And We enjoined the mankind by his both begetters (*parents*) (*to treat them*) *husnan*<sup>8</sup> (*ultimate meritorious deed*); and *en* (*if*) both *jahadaka* (*both exerted their utmost mental, physical and possessional efforts fighting you<sup>g</sup>*) to [*you<sup>s</sup>*] *partner* (*other deities*) by Me what not for you<sup>g</sup> by it<sup>x</sup> a knowledge, then let not [*you<sup>s</sup>*] obey them both; to Me, (*is*) your<sup>n</sup> return; then *ona'bbe'o* (*[I] inform by piece-of-significant-and-availing-news*) you<sup>b</sup> by what you<sup>c</sup> were working.

وَوَصَّيْنَا إِلَيْنَاهُ بِوَالِدَيْهِ حُسْنًا وَإِنْ  
جَهَدَاهُكُمْ لِتُشْرِكُوهُ مَا لَيْسَ لَكُمْ بِهِ  
عِلْمٌ فَلَا تُطْعِهُمَا إِلَيَّ مَرْجِعُكُمْ  
فَأَنْتُمْ كُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

9. And who<sup>r</sup> they believed<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> [We] surely assuredly<sup>9</sup> admit them [in] the *ssa'leheena* (*righteous-people*).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ  
لَنَدْخُلُهُمْ فِي الصَّالِحِينَ

10. And of the mankind who<sup>p</sup> says [he]: *aa'manna* (*we believed*) by Allah; then if (*had been*) annoyed [he] in Allah, [he] made the mankind's essay<sup>w</sup> like Allah's torment; and *la'en* (*indeed if*) came a victory from your<sup>t</sup> Lord, surely assuredly say they:<sup>z</sup> verily we were [we] with you;<sup>b</sup> is not Allah surely knowinger by what (*is*) in the worlds' chests.

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانِكَ يَاللهُ  
فَإِذَا أُوذِيَ فِي اللهِ جَعَلَ فِتْنَةَ النَّاسِ  
كَعَذَابِ اللهِ وَلَيْسَ جَاءَ نَصْرٌ مِّنْ  
رَّبِّكَ لِيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ  
أَوْلَئِنَّ اللهِ يَأْعَلِمُ بِمَا فِي صُدُورِ  
الْعَالَمَيْنَ

11. And to surely assuredly know Allah who<sup>r</sup> they<sup>z</sup> believed and to surely assuredly know [He] the hypocrites.

وَلَيَعْلَمَنَّ اللهُ الَّذِينَ ءَامَنُوا  
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

12. And said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> believed they:<sup>z</sup> *ettabe'ao* (*let-closely-follow you<sup>z</sup>*) our path; and let-bear [we] your<sup>n</sup> errors;<sup>w</sup> and not they (*are*) bearing of their errors<sup>w</sup> of a thing; verily they (*are*) sure liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا  
أَتَبِعُو سَيِّلَنَا وَلَنَحْمِلْ خَطَائِيكُمْ وَمَا  
هُمْ بِحَمِيلِكُمْ مِّنْ خَطَائِيهِمْ مِّنْ  
شَيْءٍ إِنَّهُمْ لَكَذَّابُونَ

13. And let-assuredly<sup>10</sup> bear they<sup>z</sup> their heavies and heavies with their heavies; and let-assuredly<sup>11</sup> (*be*) asked they<sup>z</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day *a'nma* (*regarding*) what they<sup>z</sup> were *yaftarona* (*they<sup>z</sup> craft lie / lies for fraudulent end*).

وَلَيَحْمِلُنَّ أَثْلَامَهُمْ وَأَثْلَامًا مَّعَ  
أَثْلَامِهِمْ وَلَيَسْعَلَنَّ يَوْمَ الْقِيَمَةِ عَمَّا  
كَانُوا يَفْرَوْنَ

14. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people and waited [he] in them a thousand-year<sup>w</sup> except fifty *aa'man*<sup>w</sup><sup>12</sup> (*years*)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ  
فَلَيَشَ فِيهِمْ أَلْفَ سَنَةً إِلَّا خَسِينَ

<sup>8</sup> Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *المادي* I cannot find a *suitable* word in English for "حسن" = "ultimate beauty and adornment". That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents with *ultimate beauty and adornment*.

<sup>9</sup> The "ل" in "لتفولن" in Ayah 9 and "لتدخلن" in Ayah 10, and "ليطعن" in Ayah 11, in all cases are *juratory* "ل" = "ل القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly"

<sup>10</sup> اعراب القرآن, محمود صافي The word "ل" in "ليحلن" is a "jurative or juratory particle," according to

<sup>11</sup> Ibid.

<sup>12</sup> The word *aa'am* = year but in reference to an anniversary.

*but referring to specific anniversaries) then took them the flood while they (were) dha'lemoona (injustice-doers).*

عَامًا فَلَأَخْذَهُمُ الظُّفَافُ وَهُمْ  
ظَالِمُونَ ﴿١٥﴾

15. Then We delivered him and the Ark's<sup>w</sup> companions while We made it<sup>w</sup> an *Aya'tan*<sup>w</sup> (*sign/proof*) for the worlds.

فَأَبْيَحْنَاهُ وَأَصْبَحَ السَّفِينَةَ  
وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٦﴾

16. And *Ebraheema (Abraham)* edh (*when/since*) [he] said to his people: let-worship you<sup>r</sup> Allah and *ettaqoho* (*let-reverentially guard you<sup>r</sup> against His displeasure*); *tha'lekom* (*collective afar that*)<sup>x</sup> (*is*) *khayron* (*choicer/superior/worthier*) for you,<sup>b</sup> en (*if*) you<sup>c</sup> were [*knowing*].

وَإِنَّرَهِيمَ إِذْ قَالَ لِقَوْمِهِ أَعْبُدُوا اللَّهَ  
وَلَا تَنْقُوُهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ  
كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾

17. Verily only you<sup>r</sup> worship of lesser than/without Allah idols and you<sup>r</sup> create *efkan*<sup>x</sup> (*slanderous fabrication/specious concoction*);<sup>x</sup> verily whom<sup>r</sup> you<sup>r</sup> worship of lesser than/without Allah not possess they<sup>r</sup> for you<sup>b</sup> a *rez'qan*<sup>x</sup> (*victuals for sustenance*);<sup>x</sup> so *ebtagho* (*let-earnestly quest you<sup>r</sup>*) *enda* (*by munificence of/by Rule of* Allah the *rez'qa*<sup>x</sup> (=*rez'qan*)<sup>x</sup> and let-worship Him you<sup>r</sup> and let-thank you<sup>r</sup> for Him; to Him you<sup>r</sup> (*shall be*) returned.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أُوثَنَّا  
وَتَخْلُقُونَ إِفْكًا إِنَّكُمْ أَذْنَانَ  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ  
لَكُمْ رِزْقًا فَابْنُغُوا عِنْدَ اللَّهِ الرِّزْقَ  
وَاعْبُدُوهُ وَأَشْكُرُوهُ لِهِ إِلَيْهِ  
تُرْجَعُونَ ﴿١٨﴾

18. And *en* (*if*) you<sup>r</sup> deny, so *qad* (*already and affirmatively*) denied *Ummatum*<sup>w</sup> (*peoples/communities*)<sup>w</sup> of before you;<sup>b</sup> and not on the messenger except the announcement the manifester.

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أَمْمٌ قَبْلَكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ  
الْمُتَّيْمُ ﴿١٩﴾

19. Have [and]<sup>13</sup> not seen they<sup>r</sup> how Allah begins the creation;<sup>x</sup> afterwards [He] repeats it;<sup>x</sup> verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> on Allah (*is*) easy.

أَوْلَمْ يَرَوْا كَيْفَ يُبَدِّئُ اللَّهُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى  
اللَّهِ يَسِيرٌ ﴿٢٠﴾

20. Let-say [you<sup>s</sup>]: let-tread you<sup>r</sup> in the Earth<sup>w</sup> then let-look you<sup>r</sup> how [He] began the creation; afterwards Allah institutes the genesis-she<sup>y</sup><sup>14</sup> the last-she;<sup>y</sup> verily Allah (*is*) on everything Omnipotent.

فَلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ  
النَّشَاءَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴿٢١﴾

21. Torments [He] whom<sup>p</sup> [He] wills and *yarhamo* (*mercy-gives*) [He] whom<sup>p</sup> [He] wills and to Him (*are to be*) transposed you.<sup>r</sup>

يُعَذَّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ  
وَلِإِلَيْهِ تُنْبَوُنَ ﴿٢٢﴾

<sup>13</sup> The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (و), (و), (و). “أَوْلَمْ” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

<sup>14</sup> The word “النَّشَاءُ” = “genesis<sup>w</sup>” in Arabic is *feminine*, so its *qualifier* must be *likewise*. Hence both.

22. And neither you<sup>f</sup> (are) surely enfeeblers in the Earth<sup>w</sup> and nor in the Heaven;<sup>w</sup> and neither for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (guardian/ally) and nor *na'sseren* (iterative succorer).

وَمَا أَنْتُ بِمُعْجِزِي فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِي  
**اللَّهُ مِنْ وَلِيٍّ وَلَا نَصِيرٍ** ﴿٣٣﴾

23. And who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (miracles/signs/proofs) and *leqa'ehe* (meeting with Him), those despaired they<sup>z</sup> from My mercy; <sup>w</sup> those for them (is) the painful torment.

وَالَّذِينَ كَفَرُوا بِعِيَاتِ اللَّهِ  
وَلِقَائِهِ أَوْ لَتِكَ يَعْسُوا مِنْ رَحْمَتِي  
**وَأَوْلَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ** ﴿٣٤﴾

24. So not [was] his people's answer except that they<sup>z</sup> said: let-kill him you<sup>z</sup> or *harreqoho* (let-iteratively burn him you<sup>z</sup>); then delivered him Allah from the fire;<sup>w</sup> verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (miracles/signs/proofs) for a believing people.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَنْ قَاتَلُوا أَفْتُلُوهُ أَوْ حَرَقُوهُ فَأَبْخَذَهُ  
**اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ**  
لَا يَأْتِ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٥﴾

25. And said [he]: verily only *ittakhathtom*<sup>15</sup> (took and presumed you<sup>z</sup>) of lesser than/without Allah idols, affection<sup>w</sup> among you<sup>b</sup> in the life<sup>w</sup> (of) the world;<sup>w</sup> afterwards The *Qeyamatey's*<sup>w</sup> (Judgment's) Day unbelieves some (of) you<sup>b</sup> by some; and curses some (of) you<sup>b</sup> some; and your<sup>n</sup> abode/lodging (is) The Fire;<sup>w</sup> and not for you<sup>b</sup> of *na'ssereena* (iterative succorers).

وَقَالَ إِنَّمَا أَنْتَ أَخْذَ ثُرَقَنْ دُونِ **اللَّهِ أَوْنَدَا**  
مَوَدَّةَ بَنِيكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ  
يَوْمَ الْقِيَمَةِ يَكْفُرُ بِعَصْمَتِ  
بِعَصِّ وَيَلْعَبُ بَعْصَكُمْ بَعْضًا  
وَمَأْوَكُمُ النَّارُ وَمَا لَكُمْ مِنْ  
نَّصِيرٍ ﴿٣٦﴾

26. Then believed for him *Lootton* (*Lott*) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The *Hakeemo*<sup>16</sup> (infinite hekmah<sup>17</sup> Possessor).

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ  
إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*); and We made in his progeny<sup>w</sup> the prophethood<sup>w</sup> and the book; and *aa'taynaho* (We accorded him) his remuneration in the world;<sup>w</sup> and verily he (is) in the Hereafter<sup>w</sup> surely of the *ssa'leheena* (righteous-people).

وَهَبَنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
وَجَعَلْنَا فِي دُرِّيَتِهِ النُّبُوَّةَ وَالْكِتَابَ  
وَعَاهَدْنَا أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي  
الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٣٨﴾

28. And *Loottan* (*Lott*) edh (when/since) [he] said for his people: verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (you<sup>z</sup> commit/perpetrate)<sup>x</sup> the profanity<sup>w</sup><sup>18</sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an *ahaden*<sup>19</sup> (a lone/any-one) of the worlds.

وَلُوطًا إِذَا قَالَ لِقَوْمِهِ إِنَّكُمْ  
لَتَأْتُونَ الْفَحْشَةَ مَا سَبَقَكُمْ  
بِهَا مِنْ أَحَدٍ مِنْ الْعَالَمِينَ ﴿٣٩﴾

<sup>15</sup> The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “افتعال” for “الاتَّخَذَ,” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ.”

<sup>17</sup> See the Lexicon attached to this Translation for “*hekma*.”

<sup>18</sup> The word “فَاحِشَةٌ” = “profanity” means vulgar or irreverent say or action, i.e. excess of *ugliness in statement or action* by an entity, a person or a group, committing Allah's proscriptions. Some times the word “فَاحِشَةٌ” or “الفَاحِشَةُ” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

<sup>19</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ.”

29. Verily you<sup>b</sup> ta'atona<sup>x</sup> (*you<sup>z</sup> come onto/have sexual intercourse with<sup>x</sup>*) the men and you<sup>z</sup> [cut] the path and ta'atona<sup>x</sup> (*commit/perpetrate you<sup>z</sup>*) in na'dee (*meeting place/association/guild/club*) you<sup>n</sup> the munkara (*rationally objectionable or Sharey'ah prohibited deed*); then not [was] his people's answer except that said they:<sup>z</sup> let-come (*to*) us [*you<sup>s</sup>*] by Allah's torment *en* (*if*) you<sup>c</sup> were of the ssa'deena (*always truth enforcers*).

أَيْنُكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّكِيلَ وَتَأْتُونَ فِي نَادِيكُمْ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ  
قَوْمِهِ إِلَّا أَنْ قَالُوا أَئْتَنَا  
يَعْذَابَ اللَّهِ إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ٢٩

30. Said [*he*]: my Lord, let-succor me [*You<sup>s</sup>*] over the people the corrupters.

فَالَّرَبُّ أَنْصَرَنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ٣٠

31. And lamma (*when/whence*) came<sup>w</sup> Our messengers Ebraheema (*Abraham*) by the bushra<sup>w</sup> (*pleasant-tiding*)<sup>w20</sup> they<sup>z</sup> said: verily we (*are*) muhleko (*perishing/causers to perish*) this<sup>w</sup> the village's<sup>w21</sup> folks;<sup>w</sup> verily its<sup>w</sup> folks<sup>w</sup> were dha'lemeenda<sup>22</sup> (*injustice-doers*).

وَلَمَّا جَاءَتْ رُسُلًا إِبْرَاهِيمَ  
بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُو أَهْلِ  
هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا  
ظَالِمِينَ ٣١

32. Said [*he*]: verily in it<sup>w</sup> Loottan (*Lott*); they<sup>z</sup> said: we (*are*) knowinger by whom<sup>p</sup> (*are*) in it;<sup>w</sup> surely we assuredly<sup>23</sup> deliver him and his family<sup>w</sup> except his [woman] (*i.e. wife*), was-she<sup>y</sup> of the gha'bereena (*residuum/remnants*).

قَالَ إِنَّ فِيهَا لُوطًا فَالْأُولُونَ حَنَّ  
أَعْلَمُ بِمَنْ فِيهَا لِتُنْجِيَهُ وَأَهْلَهُ إِلَّا  
أُمَرَاتُهُ كَانَتْ مِنَ الْغَارِبِينَ ٣٢

33. And lamma (*when/whence*) that came-she<sup>y</sup> Our messengers<sup>x</sup> Loottan (*Lott*), displeased<sup>24</sup> [*he*] by them and straitened [*he*] by them thar'an<sup>25</sup> (*measure/capacity*) and they<sup>z</sup> said: let-not fear [*you<sup>s</sup>*] and let-not sadden [*you<sup>s</sup>*]; verily we (*are*) Monajjo (*iterative deliverers*) you<sup>g</sup> and your<sup>t</sup> family<sup>w</sup> except your<sup>t</sup> [woman] (*i.e. wife*), was-she<sup>y</sup> of the gha'bereena (*residuum/remnants*).

وَلَمَّا أَنْ جَاءَتْ رُسُلًا لُوطًا  
سُعِّتْ بِهِمْ وَضَافَ بِهِمْ دَرَعًا  
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا  
مُنْجُوكَ وَأَهْلَكَ إِلَّا أُمَرَاتَكَ  
كَانَتْ مِنَ الْغَارِبِينَ ٣٣

34. Verily We (*are*) munzeeloona<sup>26</sup> (*we are causes of the descending*) on this [the] village's<sup>w</sup> folk<sup>w</sup> rejzan<sup>27</sup> (*successive: convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were yafoqoona (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ  
الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُدُونَ ٣٤

<sup>20</sup> See the Lexicon attached to this Translation for *bashashbara/youbashsharo/mubasheron*=بَشَّرَ / يُبَشِّرُ / مُبَشِّرٌ

<sup>21</sup> The word "village" is feminine in Arabic so its qualifier "this" must be likewise. So both have the [w] indicator.

<sup>22</sup> The word "ظالمين" = "the injustice-doer," as "ظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>23</sup> The "ل" in "النجين" is a *juratory* "ل" = "القسم" لـ "التأكيد" i.e. affirmation, expressed by "assuredly".

<sup>24</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.

<sup>25</sup> The expression "straitened by them thar'an (measure/capacity)" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting "his guest."

<sup>26</sup> The word "munzeeloona" is plural, masculine subjective noun, meaning the causes of the descending. Hence "munzeeloona" has no English equivalent. Descenders= ones that descends, give a different meaning.

<sup>27</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان

35. And *laqad* (*verily, already and affirmatively*) We left of it<sup>w</sup> an *Aya'tan*<sup>w</sup> (*miracles/ signs/ proofs*) evident<sup>w</sup> for a reasoning people.

وَلَقَدْ تَرَكْنَا مِنْهَا إِعْيَةً يَنْكِبُ  
لِقَوْمٍ يَعْقُلُونَ

٤٥

36. And to *Madyana*<sup>w</sup> their brother *Shu'ayban*; so [he] said: O, my people let-worship you<sup>z</sup> Allah and *arjo*<sup>28</sup> (*let-you:*<sup>z</sup> *hope/ believe/ fear*) The Day The Last; and not *ta'athan*<sup>29</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> corruptingly/ (*as*) corrupters.

وَإِلَى مَدِينَ أَخَاهُمْ شَعِيبًا  
فَقَالَ يَنْقُومُ أَعْبُدُ وَاللهُ وَأَرْجُوا  
الْيَوْمَ الْآتَيْرَ وَلَا تَعْنَوْ فِي الْأَرْضِ  
مُفْسِدِينَ

٣٦

37. Then denied him they;<sup>z</sup> so took-she<sup>y</sup> them the *rajfato* (*Shudder-she<sup>y</sup>/ tremor-she<sup>y</sup>*); so they<sup>z</sup> became in their home<sup>w</sup> *jathemeena* (*lifeless-kneelers*).

فَكَذَّبُوهُ فَأَخْذَنَهُمُ الْجَحَّةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ

٤٧

38. And *Aadan* and *Thamooda* and *qad* (*already and affirmatively*) evidenced for you<sup>b</sup> of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (*off*) the path; and they<sup>z</sup> were *mustabsseereena* (*ponderers/ overall evaluator of the facts and their possible consequences*).

وَعَكَادًا وَشَمُودًا وَقَدْ بَيَّنَ لَكُمْ  
مَنْ مَسَكِنَهُمْ وَرَيَّنَ لَهُمْ  
الْشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ  
السَّيِّلِ وَكَانُوا مُسْتَبْصِرِينَ

وَقَدْرُونَ وَقِرْعَوْنَ وَهَمَنْ  
وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ  
فَاسْتَكَبَرُوا فِي الْأَرْضِ وَمَا كَانُوا  
سَقِيقِينَ

٤٨

39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (*verily, already and affirmatively*) came (*to*) them *Mosa* (*Moses*) by the evidences-she;<sup>y</sup> then *istakbaro*<sup>30</sup> (*they<sup>z</sup> had affirmed their<sup>p</sup> standing haughtily above submission*) in the land<sup>w</sup> and not they<sup>z</sup> were foregoers.

فَكُلُّا أَخْذَنَا يَدَنِيهِ فَيَنْهُمْ مَنْ أَرْسَلْنَا  
عَلَيْهِ حَاصِبًا وَنَهَمْ مَنْ أَخْذَنَا  
الصَّيْحَةُ وَنَهَمْ مَنْ خَسْفَكَا يَهُ  
الْأَرْضَ وَنَهَمْ مَنْ أَغْرَقَنَا وَمَا  
كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا  
أَنْفَسَهُمْ يَظْلِمُونَ

٤٩

40. So each, We took by his offense;<sup>31</sup> so of them whom<sup>p</sup> We sent on him a *hasseban* (*stone-storm*); and of them whom<sup>p</sup> took-she<sup>y</sup> him the shriek-she;<sup>y</sup> and of them whom<sup>p</sup> We imploded by him the land;<sup>w</sup> and of them whom<sup>p</sup> We drowned; and not [was] Allah to wrong<sup>32</sup> them, [and] but they<sup>z</sup> were (*to*) their selves<sup>w</sup> wronging.

مَثَلُ الَّذِي أَخْذَدُوا مِنْ دُورِ  
اللَّهِ أَوْلِيَاءَ كَمَثَلُ الْعَنْكَبُوتِ  
أَخْذَتْ بَيْتَهُنَّ أَوْهَنَ الْبَيْوُتِ

41. Example/parable (*of*) whom<sup>r</sup> *ittakhatho*<sup>33</sup> (*took and presumed they<sup>z</sup>*) of lesser than/without Allah *aw'leyaa*<sup>34</sup> (*guardians/ allies*) as parable/example (*of*) the spider's<sup>w</sup> house, *ittakhathat*<sup>35</sup> (*it<sup>w</sup> took-she<sup>y</sup> and made*) a house;

<sup>28</sup> The word “رجا” from “رجوا” which stands for *several meanings*: (1) fear; (2) hope; (3) want. See **الهادي اللسان**, and **القرطبي**. In this *Ayah* it means: *fear or believe*, according to **القرطبي**, as they did *not believe*.

<sup>29</sup> The word “تعثوا” from “اعثوا” means to mischief causing hardest of corruption. See **اللسان**.

<sup>30</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>31</sup> The expression “أخذه بذنبه” = “took him by his offense” means punished him. In this case He punished them all.

<sup>32</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

<sup>33</sup> The word “اخذ” from “الاخذ” which is “افعل” for “الاخذ”; therefore, “اخذ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>34</sup> The word “أولياء” could also mean, among them: protector, friend.

<sup>35</sup> Ibid.

لَبَيْثُ الْعَنْكَبُوتِ لَوْ كَانُوا  
يَعْلَمُونَ

42. Verily Allah knows what they<sup>z</sup> invoke of lesser than/without Him of a thing; and He (is) The Mighty, The Hakeemo<sup>36</sup> (*infinite hekma*<sup>37</sup> Possessor).

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ  
مِنْ شَوْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ

43. And *telka*<sup>w</sup> (*she-that-afar-it*<sup>w</sup> / *those*<sup>w</sup>) (are) the parables-examples We strike it<sup>w</sup> for the mankind and not understand it<sup>w</sup> except the knowers.

وَقِلَّكَ الْأَمْثَالُ نَضِيرُهَا لِلنَّاسِ  
وَمَا يَعْلَمُهَا إِلَّا الْعَلَمُونَ

44. Created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (are) surely *Aya'tan*<sup>w</sup> (*miracles/ signs/ proofs*) for the believers.

خَلَقَ اللَّهُ أَسْمَوْتَ وَالْأَرْضَ بِالْحَقِيقَةِ  
إِذَا فِي ذَلِكَ لَذِيَّةٌ لِلْمُؤْمِنِينَ

45. Let-recite [you<sup>s</sup>] what (*had been*) revealed<sup>38</sup> to you<sup>g</sup> of The Book; and *a'qem*<sup>39</sup> (*let-[you<sup>s</sup>] up-to-fulfill the prescribed obligations of*) the Prayer; verily the Prayer<sup>w</sup> restrains<sup>40</sup> *a'n* (*regarding*) the profanity<sup>w</sup><sup>41</sup> and the *munkara* (*rational objectionable or Sharey'ah prohibited deed/say*); and surely *thekro* (*Qur'aan/ mention of*) Allah (is) bigger<sup>42</sup> and Allah knows what *tassna'ona* (*you<sup>z</sup> carefully-craft*).

أَتَلُّ مَا أُوحِيَ إِلَيْكَ مِنْ الْكِتَابِ  
وَأَفْسِرُ الْأَصْلَوَةَ إِنَّ الْأَصْلَوَةَ  
تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ

46. And let-not dispute you<sup>z</sup> the book's folks<sup>w</sup> except by which<sup>u</sup> it<sup>w</sup> (is) *ahsa'no*<sup>43</sup> (*perfecter and beautifuler*), except whom<sup>r</sup> *dhalamo*<sup>44</sup> (*wronged they<sup>z</sup>*) of them; a and let-say you<sup>z</sup> we believed by what (*had been*) descended to us and (*had been*) descended to you<sup>b</sup>; and our *elaho* (*deity*) and your<sup>r</sup> *elaho* (*deity*) (is) One, and we (are) for Him Muslims.

وَلَا يَجْدِلُوا أَهْلَ الْكِتَابَ إِلَّا  
بِالْأَقْرَبِ هِيَ أَحَسَنُ إِلَّا الَّذِينَ ظَلَمُوا  
مِنْهُمْ وَقُولُوا إِنَّا بِالَّذِي أُنْزَلَ  
إِلَيْنَا وَأُنْزَلَ إِلَيْكُمْ وَإِلَهُنَا  
وَإِلَهُكُمْ وَنَحْنُ وَنَحْنُ لَهُ مُسْلِمُونَ

47. And like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> We descended to you<sup>g</sup> The Book; so whom<sup>r</sup> *aa'tayna* (*We accorded*) them The Book<sup>x</sup> they<sup>z</sup> believe by it;<sup>x</sup> and of these

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
فَالَّذِينَ أَنْتَنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ

<sup>36</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيم" and "الْحَكِيم".

<sup>37</sup> See the Lexicon attached to this Translation for "hekma."

<sup>38</sup> The word "أُوحِي" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الْوَحِي" is fire or king. See *اللسان*.

<sup>39</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer.

<sup>40</sup> The reader must differentiate between "restrains" and "prevents," i.e. do not mistakenly confuse the two.

<sup>41</sup> The Arabic word used is "الفُحْشَاء," = the noun of "فُحْشَاء," see *التاج*. And "الفُحْشَاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>42</sup> The word "أَكْبَر" has dual meanings: *bigger* (1) in term of size, degree, or intensity; or (2) precedence in terms of Time.

<sup>43</sup> There is no English word for أَحَسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>44</sup> See the Lexicon attached to this Translation for "ظالم" = "injustice-doer" and "ظالم" = "wronged."

who<sup>p</sup> [he] believes by it;<sup>x</sup> and not reject by Our Aya'te<sup>w</sup> (messages/signs/proofs) except the unbelievers.

وَمَنْ هَنْوَلَهُ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ  
بِعَائِدَتِنَا إِلَّا الْكَافِرُونَ

وَمَا كُنْتَ نَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ  
وَلَا تَخْطُطْهُ يَسِينَكَ إِذَا لَأْزَنَابَ  
الْمُبْطُولُونَ

48. And not you<sup>h</sup> were reciting of before it<sup>x</sup> of a book and not scribe it<sup>x</sup> [you<sup>s</sup>] by your<sup>t</sup> yamene (right-hand)<sup>w</sup> then surely (would have) suspected the falsifiers.

بَلْ هُوَ مَاءِيدَتْ بَيْنَتْ فِي صُدُورِ  
الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ  
بِعَائِدَتِنَا إِلَّا الظَّلِيمُونَ

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَاءِيدَتْ  
مِنْ رَبِّهِ قُلْ إِنَّمَا أَنْزَلْتُ عِنْدَ  
اللَّهِ وَإِنَّمَا أَنْزَلْتُ نَذِيرًا مُّبِينًا

49. Rather it<sup>x</sup> (is) Aya'ton<sup>w</sup> (Qur'aanic statements) evident-she<sup>ym</sup> in chests (of) whom<sup>r</sup> oto (they<sup>z</sup> had been accorded) the knowledge; and not reject by Our Aya'te<sup>w</sup> (=Aya'ton<sup>w</sup>) except the dha'lemonda<sup>45</sup> (injustice-doers).

أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ  
الْكِتَابَ يُتَلَقَّى عَلَيْهِمْ إِنْكَارٌ فِي  
ذَلِكَ لَرْحَمَةً وَذَكْرَى لِقَوْمٍ  
يُؤْمِنُونَ

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا  
يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَالَّذِينَ ءامَنُوا يَأْنِطِلُ وَكَفَرُوا  
بِاللَّهِ أَوْتَاهُكُمُ الْخَسِيرُونَ

50. And they<sup>z</sup> said: lawla (why have not been) descended on him Aya'ton<sup>w</sup> (miracles/signs/proofs) from his Lord; let-say [you<sup>s</sup>]: verily only the Aya'to<sup>w</sup> (=Aya'ton<sup>w</sup>) (are) enda (by munificence of/by Rule of) Allah and verily only I am natheeron (iterative warner) manifester.

وَسَعْجَلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلَ  
مُسَمَّى لِجَاءَ هُوَ الْعَذَابُ وَلَيَانِسْمَهُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

يَسْعَجِلُونَكَ بِالْعَذَابِ وَلَيَانَ جَهَنَّمَ  
لِمُحِيطَةٍ بِالْكَفَرِينَ

51. Let-say [you<sup>s</sup>]: sufficed by Allah between me and [between] you<sup>b</sup> a witnesser/testifier; [He] knows what (are) in the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and who<sup>r</sup> they<sup>z</sup> believed by the falsehood and unbelieved they<sup>z</sup> by Allah; those, they (are) the losers.

53. And yasta'ajelo<sup>47</sup> (they<sup>z</sup> affirmably hasten) you<sup>g</sup> by the torment; and lawla (had it not been for) ajalon<sup>48</sup> (term-limit) musamma<sup>49</sup> (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly<sup>50</sup> ya'ateya<sup>x</sup> (descends/comes to)<sup>x</sup> them suddenly while they perceive not.

54. And yasta'ajelo<sup>51</sup> (they<sup>z</sup> affirmably hasten) you<sup>g</sup> by the torment; and verily Hell<sup>w</sup> (is) surely a besieger-she<sup>v</sup> by the unbelievers.

<sup>45</sup> The word "ظالمون" = "the injustice-doer," as "ظلم" = "injustice."

<sup>46</sup> The word "ذکرى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

<sup>47</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>48</sup> The word "الأجل" means term-limit, see اللسان.

<sup>49</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>50</sup> The "ل" in "التأكيد" = "القسم" = "ال" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"

<sup>51</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

55. Day overlies them the torment from above them and from beneath their feet;<sup>w</sup> and [He/he]<sup>52</sup> says: let taste you<sup>z</sup> what you<sup>c</sup> were working.

يَوْمَ يَعْشَسْهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

56. O, My *eba'de* (*worshippers/submitters/slaves*), who<sup>r</sup> believed they<sup>z</sup> verily My Earth<sup>w</sup> (*is*) vast; so *eyyaya*<sup>53</sup> (*indeed particularize Me*), so let-worship [Me]<sup>54</sup> you.<sup>z</sup>

يَعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنَّمَا قَاعِدُونَ

57. Each self<sup>w</sup> (*is*) the death taster-she;<sup>y</sup> afterwards to Us you<sup>z</sup> (*are to be*) returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

58. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> surely<sup>55</sup> *nobanne'a* ([*We*] deservedly ensconce) them of the Paradise<sup>w</sup> chambers<sup>w</sup> running from beneath it<sup>w</sup> the rivers; immortals they<sup>z</sup> (*are*) in it;<sup>w</sup> *ne'ama* (*most excellent*) (*is*) the workers' remuneration.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئُنَّهُم مِّنَ الْجَنَّةِ عُرْفًا تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ خَلِيلِنَّ فِيهَا نَعْمَ أَجْرٌ الْعَمَلِيَّنَ

59. Who<sup>r</sup> *ssabaro* (*they<sup>z</sup> held on patiently*) and on their Lord they<sup>z</sup> trust.

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يُنَوَّلُونَ

60. And how many of a *dabba'ten*<sup>56</sup> (*she-moving-creature*), not carries its<sup>w</sup> provision; Allah provides it<sup>w</sup> and *eyyakum*<sup>57</sup> (*indeed including you<sup>b</sup>*); and He (*is*) The *Sameeo*<sup>58</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

وَكَانَ مِنْ دَائِقَ لَا يَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّمَا وَهُوَ السَّمِيعُ الْعَلِيمُ

61. And *la'en* (*indeed if*) asked them you:<sup>h</sup> Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and subjugated the sun<sup>w</sup> and the moon; surely they<sup>z</sup> assuredly<sup>59</sup> say Allah; so wherefrom<sup>60</sup> *yo'afakona*<sup>61</sup> (*are: off-right dissuaded/dissuaded speciously they<sup>z</sup>*).

وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَإِنَّمَا يُؤْفِكُونَ

62. Allah *yabsotto* (*swells/expands*) [He] the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [He] wills of His *eba'de* (*worshippers/submitters/slaves*) and [He] constricts for him; verily Allah by everything (*is*) Omniscient.

الَّهُ يَسْعِطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

<sup>52</sup> The hidden pronoun in “[He/he]” = “says” could be for *Allah* or the *angel in charge* to do the job.

<sup>53</sup> The word “أَدَاءٌ تُوكِيدٌ لِضَمِيرٍ مَنْصُوبٍ = ”،“إِيَّاهُ = ” = an article of *intensity* for an *objective pronoun*.

<sup>54</sup> The letter “نَّ” in “نَّ” by Arabic (*linguistic*) Rule, is called “نَّونَ الْوَقَایَةِ أَوِ الْعَمَادِ، حِيثُ لَا يَسْتَقِي عَنْهَا“ *Fā'udūn* which precedes the speaker's pronoun “يِّ” The speaker's pronoun “يِّ” is omitted, for *الْتَّخْفِيفِ* “يِّ” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمد صافي* *اللَّفْظَنِيُّونَ* in the next Ayah 61, Ayah 63 or Ayah 69 below are *juratory* “الْفَسْمَ” = “الْقَسْمَ” = “الْلَّفْظَنِيُّونَ” or in “الْبِيَوْنِيُّونَ” in the next Ayah 61, Ayah 63 or Ayah 69 below are *juratory* “الْتَّائِكِيدِ” i.e. *affirmation*, expressed by “assuredly”

<sup>55</sup> The “الْلَّفْظَنِيُّونَ” in “الْلَّفْظَنِيُّونَ” or in “الْبِيَوْنِيُّونَ” in the next Ayah 61, Ayah 63 or Ayah 69 below are *juratory* “الْتَّائِكِيدِ” i.e. *affirmation*, expressed by “assuredly”

<sup>56</sup> For lack of a better term I chose a “she-moving-creature” for “دَابَّةٌ” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>57</sup> The word “أَدَاءٌ = ”،“إِيَّاهُ = ” = an article of *intensity* for an *objective pronoun*.

<sup>58</sup> See the *Lexicon attached to this Translation* for this multi-meaning word “*Same'o*” = “المُسْمِعُ.”

<sup>59</sup> See footnote 55 above regarding *لَيَقُولُنَّ*.

<sup>60</sup> The word “أَنِي” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

<sup>61</sup> The word “يُوْفَكُونَ” means they are dissuaded to divert to an *improper path away from the right*, they get persuaded by *specious concoction*.

63. And *la'en* (indeed if) asked them you:<sup>h</sup> Who<sup>a</sup> *nazzala* ([He] iteratively descended) from the sky<sup>w</sup> water<sup>x</sup> then [He] quickened by it<sup>x</sup> the land<sup>w</sup> from after its<sup>w</sup> death; surely assuredly<sup>62</sup> they<sup>z</sup> say: Allah; let-say [you<sup>y</sup>]: the praise (is) for Allah; rather most (of) them reason not.

وَلَئِن سَأَلْتَهُم مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا يَقُولُونَ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿٣﴾

64. And not this<sup>w</sup> the world's<sup>w</sup> life<sup>w</sup> except an amusement and a play; and verily the Hereafter's<sup>w</sup> home<sup>w</sup> surely it<sup>w</sup> (is) the *hayawan*<sup>x</sup> (deathless life<sup>w</sup> /living<sup>w</sup>) had they<sup>z</sup> were knowing.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَمْ يُؤْتِ الدَّارَ الْآخِرَةَ لِهِيَ الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤﴾

65. Then if they<sup>z</sup> embarked in the *folke*<sup>x</sup> (*ship*)<sup>x</sup> they<sup>z</sup> invoked Allah faithfully/sincerely for Him the religion;<sup>63</sup> then *lamma* (when/whence) *najjahom* ([He] iteratively delivered them) to the desert<sup>64</sup> (*land*), *edha* (suddenly/surprisingly) they<sup>z</sup> partner (*deities with Him*).

فَإِذَا رَسَبُوا فِي الْقَلَبِيْ دَعَوْنَ اللَّهَ مُحْلِصِينَ لَهُ الَّذِينَ فَلَمَّا نَجَّنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٥﴾

66. To unbelieve/(be)-ungrateful they<sup>z</sup> by what *aa'tayna* (We accorded) them and to/let<sup>65</sup> *yatamatta'aona* (relish the temporary worldly delights they<sup>z</sup>); then they<sup>z</sup> will know.

لَيَكْفُرُوا بِمَا عَانَتْهُمْ وَلِيُنَمِّئُوْ فَسَوْفَ يَعْلَمُونَ ﴿٦﴾

67. Have [and] not they<sup>z</sup> seen (that) surely We made a sanctuary *aa'menan* (that which is secured) while (to be/being) abducted/snatched the mankind from around them; do then by the falsehood they<sup>z</sup> believe and by Allah's boon<sup>w</sup><sup>66</sup> unbelieve they<sup>z</sup> / (be)-ungrateful.

أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا إِعْوَانًا وَنَسْخَطْفُ النَّاسَ مِنْ حَوْلِهِمْ أَفِ الْبَاطِلُ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٧﴾

68. And who<sup>a</sup> (is) wronger than who<sup>P</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or denied [he] by the right *lamma* (when/whence) it<sup>x</sup> came (to) him; is not in Hell<sup>w</sup> a *mathwa*<sup>67</sup> (forced: long-term/semi-permanent-abode) for the unbelievers.

وَمَنْ أَظْلَمُ مِنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِالْحَقِّ لِمَا جَاءَهُمْ أَلَّا يَسِّرْ فِي جَهَنَّمَ مَثْوَيًّا لِلْكَافِرِينَ ﴿٨﴾

69. And who<sup>r</sup> *jahado* (they<sup>z</sup> exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Us; surely *nuhdey*<sup>68</sup> ([We] assuredly divinely-guide) them Our paths; and verily Allah (is) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيْنَاهُمْ شُبَّلَنَا وَلَنَّ اللَّهُ لَمَعَ الْمُحْسِنِينَ ﴿٩﴾

<sup>62</sup> See footnote 55 above regarding **ليقولن**.

<sup>63</sup> Absolutely submitting to Him with respect to all the prescription and proscription of the religion.

<sup>64</sup> The word "الْخَلَاءُ مِنَ الْأَرْضِ" literally means "desert," i.e. furthest from any body of water. Also, "اللَّسَانُ" figuratively speaking could stand for "land." See **اللسان**.

<sup>65</sup> The word "يُنَمِّئُو" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that.

<sup>66</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>67</sup> In "شُوَى": هَلْكَ = "شُوَى"; "اللَّسَانُ" = "شُوَى" "مُشْوَى" in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the "مُشْوَى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa-abode* is an *obligatory* one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>68</sup> See footnote 55 except here for **لنَهْدِيْنَاهُمْ**.

سُورَةُ الرَّوْمٍ  
Surato Ar'Roome  
(The Romans)

أيَّات٤٦  
60  
Ayah

ترتیبها  
30  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Alif. Lamm. Meem.*<sup>١</sup> الْأَلْفٌ
2. (*Had been*) defeated-she<sup>y</sup> the Romans. غُلِيتَ الرُّومُ
3. In *adna*<sup>٢</sup> (*near by or/ lower most land spot of*) the land<sup>w</sup>/Earth,<sup>w</sup><sup>٣</sup> and they, from after their defeat *sayagħlebona* (*affirmably prevail they*<sup>z</sup>). فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدٍ  
غَلِبُهُمْ سَيَغْلِبُونَ
4. In a few years,<sup>w</sup><sup>٤</sup> for Allah (*is*) the command of before and of after; and then-day revel/rejoice the believers. فِي يَصْبَحُ سَيِّنَتِ اللَّهِ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يَقْرَأُ  
الْمُؤْمِنُونَ
5. By Allah's succor; [*He*] succors whom<sup>p</sup> [*He*] wills and He (*is*) The Mighty *Ar-Raheemo* (*The iterative mercy Giver*). يُنَصَّرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ  
وَهُوَ أَكْبَرُ الرَّجِيمُ
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know. وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
7. They<sup>z</sup> know an apparent of the life<sup>w</sup> (*of*) the world;<sup>w</sup> while they (*are*) *a'n* (*regarding*) the Hereafter<sup>w</sup> they (*are*) neglectors. يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ  
عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
8. Have [and] not rethought they<sup>z</sup> in themselves<sup>w</sup> not created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both except by the right and *ajalen*<sup>٥</sup> (*term-limit*) *musamma*<sup>٦</sup> (*that which is designated and/or named*); and verily many of the mankind by their Lord's *lega'a* (*meeting with*) (*are*) surely unbelievers. أُولَئِنَّ يَنْفَكِرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَأَجَلٌ مُسَمَّى وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَفَرُونَ
9. Have [and] not treaded they<sup>z</sup> in the land<sup>w</sup> then look they<sup>z</sup> how [was] consequence<sup>w</sup> (*of*) whom<sup>r</sup> of before them; they<sup>z</sup> were harder than them strength<sup>w</sup> and plowed they<sup>z</sup> the land<sup>w</sup> and developed it<sup>w</sup> more أُولَئِنَّ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عِنْقَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنْتَرُوا الْأَرْضَ

<sup>١</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>٢</sup> The word "*adna*" means: (1) *near by* or (2) *lowest land spot*.

<sup>٣</sup> The word "*الْأَرْضِ*" could mean: the land or the Earth.

<sup>٤</sup> In Arabic, unlike in English, the word "*بعض*" = "few" specifically means *more than three and less than ten*. Such designation by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events happened as it says.

<sup>٥</sup> The word "*الْأَجَلِ*" means *term-limit*, see *السَّلَانِ*.

<sup>٦</sup> The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

وَعَمَّرُوهَا أَكْثَرَ مِمَّا عَمَّرُوهَا  
وَجَاءَهُنَّمُ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا  
كَانَ اللَّهُ لِيظْلِمُهُمْ وَلَكِنْ كَانُوا  
أَنَفَسُهُمْ يَظْلِمُونَ ⑩

ثُمَّ كَانَ عَدِيقَةً الَّذِينَ أَسْفَلُوا السَّوَاءَ  
أَنْ كَذَّبُوا بِعِيَّاتِ اللَّهِ وَكَانُوا بِهَا  
يَسْتَهْزِئُونَ ١٠

10. Afterwards [was] consequence<sup>w</sup> (of) whom<sup>r</sup> offended they<sup>z</sup> the *Saw'aa*<sup>w7</sup> (enormous-offense/Hell) that denied they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (messages and messengers) and they<sup>z</sup> were by it<sup>w</sup> *yastab'zeona* (affirmably jesting they<sup>z</sup>).

اللَّهُ يَدْعُوا الْحَقَّ ثُمَّ يُعِيدُهُ ثُمَّ  
إِلَيْهِ تُرْجَعُونَ ١١

11. Allah commences the creation afterwards [He] repeats it;<sup>w</sup> afterwards to Him you<sup>z</sup> (are to be) returned.

وَيَوْمَ تَقُومُ الْسَّاعَةُ يُبَيِّنُ الْمُجْرِمُونَ ١٢

12. And day *tagomo* (*ups-to-fulfill*)<sup>w8</sup> The Hour<sup>w</sup> perplex the criminals.

وَلَمْ يَكُنْ لَّهُمْ مِنْ شَرِيكَيْهِمْ شَفَعَةٌ  
وَكَانُوا شُرَكَارِهِمْ كُفَّارِينَ ١٣

13. And was not for them of their partners intercessors and they<sup>z</sup> were by their partners unbelievers.

وَيَوْمَ تَقُومُ الْسَّاعَةُ يَوْمَ إِنْفَرَادٍ ١٤

14. And day *tagomo* (*ups-to-fulfill*)<sup>w9</sup> The Hour<sup>w</sup> then-day they<sup>z</sup> separate.

فَإِنَّمَا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ  
يُحْبَرُونَ ١٥

15. Then as-to whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> then they (are) in a *rawdhaten*<sup>w</sup> (*garden of flowers-and-water*)<sup>w</sup> *yuhbaroona*<sup>10</sup> (they<sup>z</sup> are to be extended hospitality and delight with bounteous provisions/high honors/and the most pleasing sounds-all with apparent indications).

وَإِنَّمَا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِعِيَّاتِنَا  
وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي  
الْعَذَابِ مُحْضَرُونَ ١٦

16. And as-to whom<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (messages/signs) and the Hereafter's<sup>w</sup> *lega'a* (meeting with) then those (are) in the torment *muhdha-roona*<sup>11</sup> (those that are made present predeterminedly vis-à-vis time and place).

<sup>7</sup> The word "تساقط" "الحسنى تأسى الأحسن" "الحسنى" is *opposite* of "الحسنى" Like "الكربى" "السوائى" "السوائى" similarly "الحسنى تأسى الأحسن" As "الحسنى" = "Paradise" so "السوائى" = "Hell." So the closest to that is a *qualified* "Hell," "enormous offense" for "السوائى" so "enormous offense" is *superlatively qualified*= Hell. See *القرطبي*. So we say: "enormous-affront."

<sup>8</sup> There is a *distinction* between "تفقىم" = "up" = "get up or rise" (in the *intransitive sense*, and "stands" = "يقف" "تفقىم الساعية" Also the expression "تفقىم الساعية" is an Arabic *tongue* expression meaning: happens.

<sup>9</sup> Ibid.

<sup>10</sup> The word "يُحْبَرُونَ" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See *تفسير الطبرى* and *الياج*.

<sup>11</sup> The word "muhdharoon" is plural of "muhdhar," masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

17. So *subhana*<sup>12</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah when *tomsoona* (*you begin the evening*) and when *toss'behoona*<sup>13</sup> (*you enter the morning*).

فَسُبْحَدَنَ اللَّهُ حِينَ تُمْسُونَ وَجِينَ  
تُصْبِحُونَ

(١٧)

18. And for Him (*is*) the praise in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and *asheyyan* (*at beginning of night*) and when you<sup>z</sup> noon.

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَعَشِيًّا وَجِينَ تُظَهِّرُونَ

(١٨)

19. *Youkhrejo* ([He] emerges/produces) the *hayya* (*living/alive*) of the *mayye'te* (*dying/dead*) and *youkhrejo* the *mayye'ta* (=*mayye'te*) of the *hayya* and [He] quickens the land<sup>w</sup> after its<sup>w</sup> death; and like *tha'leka* (*afar-that-it/that*)<sup>x</sup> *tokhrajona* (*you be emerged/produced*).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيَّ وَيُنْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا وَكَذَلِكَ يُخْرِجُونَ

(١٩)

20. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*is*) that [He] created you<sup>b</sup> of a *tora'ben* (*crushed sand*); afterwards *edha* (*suddenly/surprisingly*) you<sup>f</sup> (*are*) humans spreading.

وَمَنْ أَيْنَتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ  
إِذَا أَنْتُمْ بَشَرٌ تَنَشِّرُونَ

(٢٠)

21. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*is*) that [He] created for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses-/mates<sup>14</sup> to *taskon* (*repose/quiet/be-intimate*) you<sup>z</sup> to [her]; and [He] made between you<sup>b</sup> affection<sup>w</sup> and a mercy;<sup>w</sup> verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (=*Aya'te*<sup>w</sup>) for a people rethinking.

وَمَنْ أَيْنَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ  
أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً  
إِنَّ فِي ذَلِكَ لَذِيْنَ لِقَوْمٍ يَنْفَكِرُونَ

(٢١)

22. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*are*): the Heavens<sup>w</sup> and the Earth's<sup>w</sup> [*creation*] and difference (*of*) your<sup>n</sup> tongues and your<sup>n</sup> hues; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (=*Aya'te*<sup>w</sup>) for the knowers.

وَمَنْ أَيْنَبِهِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ  
وَخَلَقَ لِلنَّاسِ مِنْ نَارٍ إِنَّ  
فِي ذَلِكَ لَذِيْنَ لِلْعَالَمِينَ

(٢٢)

23. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) your<sup>n</sup> *mana'mo* (*sleep/repose/dream*) by the night and the *naha're* (*between sunrise and sunset*) and your<sup>n</sup> *ebtegho* (*earnest-quest*) of His munificence; verily in *tha'leka*

وَمَنْ أَيْنَبِهِ مَنَامًا كُوْبَالَيْلَ وَالنَّهَارَ  
وَبَيْغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّكَ فِي

<sup>12</sup> The word “*subhand*=“*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبخانك*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*=“*سبحان*” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>13</sup> The words “*تمسون*” and “*تصبون*” literally means: “you enter (the) evening” and “you enter (the) morning respectively.” See *اللسان*. This, perhaps, indicates that the day begins by its night, as the Arabs call the evening by the name of the next day. For example: Thursday evening is referred to as “Friday’s night.” Clearly the time began in darkness and then light was created to illuminate such darkness. However, once Allah had created the day and the night and made both successors of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims.

<sup>14</sup> The word “*ازواجاً*=“*الرجل زوج، والمرأة زوج وزوجة*: Also: جمع زوج =“spouses/mates,” that is a “he” and a “she,” so that the “he” will to repose to “her.”

(*afar-that-it/ that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*<sup>w</sup>) for a people listening.

ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

٢٣

24. And of His *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) (are): [He] shows you<sup>b</sup> the lightning frighteningly and covetously and *younazzeelo* (*iteratively descends*) [He] from the sky<sup>w</sup> water;<sup>x</sup> then quickens [He] by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*<sup>w</sup>) for a people reasoning they.<sup>z</sup>

وَمِنْ عَائِنِيهِ يُبَيِّكُمُ الْبَرَقُ خَوْفًا  
وَطَمَعًا وَيَنْزَلُ مِنَ السَّمَاءِ مَاءً فَيُنْجِي  
بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقُلُونَ

وَمِنْ عَائِنِيهِ أَنْ تَقُومَ السَّمَاءُ  
وَالْأَرْضُ يَأْمُرُهُ ثُمَّ إِذَا دَعَاكُمْ دُعَوْهُ  
مِنَ الْأَرْضِ إِذَا أَتَمُّ نَخْرُجُونَ

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
كُلُّ لَهُ مَنْ قَرِينُونَ

وَهُوَ الَّذِي يَبْدُوا الْخَلُقَ ثُمَّ يُعِيدُهُ  
وَهُوَ أَهْوَنُ عَيْنَهُ وَلَهُ الْمُثْلُ  
الْأَعْلَمُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنفُسِكُمْ هَلْ  
لَكُمْ مِنْ مَا مَلَكْتُ أَيْمَنَكُمْ مِنْ  
شَرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَإِنَّمَا  
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَحِيفَتِكُمْ  
أَنْفُسُكُمْ كَذَلِكَ فَنَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْقُلُونَ

بَلْ أَتَيْتَ الْأَنْبِيَاءَ ظَلَمُوا أَهْوَاءَهُمْ  
يُغَيِّرُ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ

25. And of His *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) (are): that *taquma* (*up-to-fulfill*)<sup>w</sup><sup>15</sup> The Heaven<sup>w</sup> and the Earth<sup>w</sup> by His command; After-wards if [He] summoned you<sup>b</sup> a summoning<sup>w</sup> from the Earth<sup>w</sup> *edha* (*suddenly*) you<sup>f</sup> (are) emerging (resurrecting).

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ  
كُلُّ لَهُ مَنْ قَرِينُونَ

26. And for Him whoever (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> All for Him *gha'netoona* (*he-they are: devotedly-obeyers/ submitters*).

وَهُوَ الَّذِي يَبْدُوا الْخَلُقَ ثُمَّ يُعِيدُهُ  
وَهُوَ أَهْوَنُ عَيْنَهُ وَلَهُ الْمُثْلُ  
الْأَعْلَمُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ

27. And He Who begins the creation;<sup>x</sup> afterwards [He] repeats it;<sup>x</sup> and it<sup>x</sup> (*is*) easier on Him; and for Him (*is*) the highest example/parable in the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and He (*is*) The Mighty The *Hakeemo*<sup>16</sup> (*infinite hekmah*<sup>17</sup> Possessor).

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنفُسِكُمْ هَلْ  
لَكُمْ مِنْ مَا مَلَكْتُ أَيْمَنَكُمْ مِنْ  
شَرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَإِنَّمَا  
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَحِيفَتِكُمْ  
أَنْفُسُكُمْ كَذَلِكَ فَنَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَعْقُلُونَ

28. [He] struck for you<sup>b</sup> a parable/example of your<sup>n</sup> selves;<sup>w</sup> is for you<sup>b</sup> of what possessed-she<sup>y</sup> your<sup>n</sup> *ayma'no* (*right-hands*)<sup>w</sup> of partners in what We provided you;<sup>b</sup> then (are) you<sup>f</sup> in it<sup>x</sup> equal; you<sup>z</sup> fear them like your<sup>n</sup> *kheyfa'tee*<sup>18</sup> (*circumstantial-state-of-fear* of) your<sup>n</sup> selves; like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> [We] expound the *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) for a reasoning people.

بَلْ أَتَيْتَ الْأَنْبِيَاءَ ظَلَمُوا أَهْوَاءَهُمْ  
يُغَيِّرُ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ

29. Rather *ettaba'a* ([they]<sup>z</sup> closely-followed) who<sup>r</sup> *dhalamo*<sup>19</sup> (*they*<sup>z</sup> wronged) their *ahwa*<sup>20</sup> (*tendentious likings*) by other than knowledge; so who<sup>a</sup> *yahdey* (*divinely-guides*)

<sup>15</sup> There is a distinction between “تَقْوَمْ” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “يقف”. Also the expression “تَقْوَمْ السَّاعَةَ” is an Arabic tongue expression meaning: enormous happening=Day of Judgment.

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ.”

<sup>17</sup> See the Lexicon attached to this Translation for “bekma”.

<sup>18</sup> The word “*kheyfab*=“خَفِيَّةٌ” is a noun etymologically it is “خَوْفَةٌ” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (S20:67) provides strong support for “خَفِيَّةٌ” as so stated, as the Ayah says: “So, [he] perceived in himself a *kheyfatan* (a circumstantial state-of-fear) Mosa (Moses).” Moses’ *kheyfatan* was during the initial stage of the show-down between Pharoas magicians and Moses.

<sup>19</sup> See the Lexicon attached to this Translation for “فاعل الظالم”=“ظالم”=“injustice-doer” and “ظلم”=“wronged.”

<sup>20</sup> The word “هُوَى,” is plural of “أَهْوَاءٌ” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هُوَى” agrees with what I came with, i.e. the Qur'aan and Hadeeth.

whom<sup>r</sup> Allah misled; and not for them of *na'ssereena* (iterative succors).

30. So *a'qem*<sup>21</sup> (*let-[you]*<sup>s</sup> uphold/sustain your<sup>t</sup> face<sup>22</sup> for the religion *haneefan*<sup>23</sup> (*rightly-inclining*), Allah's *fetrrata*<sup>w</sup> (*innate-perfect-origination*)<sup>w</sup> which<sup>u</sup> Allah *fatara* (*innately perfectly-originated*) the mankind on it;<sup>w</sup> no substitution<sup>x</sup> for Allah's creation; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the religion [the] forthright,<sup>24</sup> [and,] but most the mankind not know.

31. *Muneebeena*<sup>25</sup> (iterative returners-penitents) to Him; and *ettaqo* (*let-reverentially guard you*<sup>r</sup> against the displeasure of) Him and *aqemo*<sup>26</sup> (*let-you*<sup>r</sup> up-to-fulfill the prescribed duties of) the Prayer;<sup>w</sup> and let-not be you<sup>r</sup> of the *mushrekeena* (*be-they partnering deities with Allah/ be-polytheists*).

32. Of whom<sup>r</sup> separated they<sup>r</sup> their religion and they<sup>r</sup> were sects/factions;<sup>27</sup> every party by what *laday*<sup>28</sup> (*directly and possessively for*) them (are) revelers/rejoicers.<sup>29</sup>

33. And if touched/betided the mankind *dhuurro* (*persistent distress*) invoked they<sup>r</sup> their Lord *muneebena*<sup>30</sup> (iterative returnees-penitents they<sup>r</sup>) to Him; afterwards if *athagahom* ([He] caused them to taste) from Him a mercy,<sup>v</sup> *edha* (*suddenly*) a team of them by their Lord they<sup>r</sup> partner (*other deities*).

34. To *yakforo* (*be-ingrate they*<sup>r</sup>) by what *aa'tayna* (*We accorded*) them; so *tamatta'ao* (*let-relish you*<sup>r</sup> the temporary worldly delight) then will know you.<sup>r</sup>

35. Or We descended on them an authority,<sup>x</sup> so it<sup>x</sup> speaks by what they<sup>r</sup> were by it<sup>x</sup> they<sup>r</sup> partner (*deities with Allah*).

اللَّهُ وَمَا لَهُ مِنْ نَصْرِيْنَ ﴿١٩﴾

فَآتَقْدَ وَجْهَكَ لِلَّذِيْنَ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بَدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الْبَيِّنُ الْقِسْمُ وَلَذِكْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٢٠﴾

مُبَيِّنٌ إِلَيْهِ وَأَنْتُوْهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِيْنَ ﴿٢١﴾

مِنَ الَّذِيْنَ فَرَّقُوا دِيَنَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدِيْهِمْ فَرِحُونَ ﴿٢٢﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُبَيِّنٌ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرَقَ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٢٣﴾

لِيَكْفُرُوا بِمَا عَلِيَّنَاهُمْ فَقَمَّتُمُوا فَسَوْفَ تَعْلَمُونَ ﴿٢٤﴾

أَمْ أَنَّا عَلَيْهِمْ سُلْطَنًا فَهُوَ يَتَكَبَّرُ بِمَا كَانُوا يَهُوَ يُشْرِكُونَ ﴿٢٥﴾

<sup>21</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

<sup>22</sup> The expression "maintain your face" means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it.

<sup>23</sup> The word "حنيفاً" = "مِيلًا" is an adverbial construct, hence "rightly." See !اراب القرآن, لمحمد صافي. The "inclining" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined away from his people's faith which was based on multiple idols' worships.

<sup>24</sup> The word "قِيمٌ" = "مستقيمٌ" i.e. means *straight*. See اللسان.

<sup>25</sup> The word "منبيّن" from "أناب" means *iteratively returned penitent*. See الراغب.

<sup>26</sup> The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain.

<sup>27</sup> The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

<sup>28</sup> "عندِي مَلٌ وَالْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنِ" The word "لدى" in "لَدُنْ" is closer than "عند" as you can say: "عند" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively for" (them) seems to indicate such closeness. See اللسان.

<sup>29</sup> This word "فرحون" is normally *not* "lawful" in terms of *Sabrey'ah*, except if such a rejoicing is coming from Allah to the people.

<sup>30</sup> See footnote 25 above regarding "أناب."

36. And if *adhaqnqna* (*We caused tasting*) the mankind a mercy,<sup>w</sup> reveled/rejoiced they<sup>z</sup> by it;<sup>w</sup> and *en* (*if*) betides<sup>w</sup> them a *sayye'aa'ton* (*demeritorious-deed*)<sup>w</sup> [by] what advanced-she<sup>y</sup> their hands, <sup>w</sup>*edha* (*suddenly/whereas*) they (*are*) desponding.

وَإِذَا أَدْهَنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا  
وَلَمْ تُصِيبُهُمْ سَيِّئَةٌ إِنَّمَا قَدَّمْتَ  
أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ٢٦

37. Have [and] not they<sup>z</sup> seen that Allah *yabsotto* ([*He*] swells/expands) the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [*He*] wills, and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a believing people.

أَولَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَذِينَ  
لِقَوْمٍ يُؤْمِنُونَ ٢٧

38. So *e'etey* (*let-accord* [*you*]) the kin-possessor his right and [too]: the *meskeena* (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) *khayron* (*choicer/superior/worthier*) for whom<sup>r</sup> they<sup>z</sup> want Allah's Face;<sup>31</sup> and those they (*are*) the thrivers.

فَقَاتَ دَا الْفَرِيقَ حَقَّهُ وَالْمُسْكِنَ  
وَابْنَ السَّيْلِ ذَلِكَ خَيْرُ الْلَّاهِينَ  
بُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ٢٨

39. And what *aa'taytom* (*you<sup>c</sup> accorded*) of a *re'ban* (*giving and expecting accruement*) to *yarbo* (*grow/accrue*) in the mankind's possessions, so [*ii*]<sup>x</sup> not *yarbo enda* (*by Rule of*) Allah; and what *aa'taytom* of *Zakaten*<sup>w<sup>32</sup></sup> (*prescribed percentage of personal possessions*)<sup>w</sup> you<sup>z</sup> want Allah's Face,<sup>33</sup> then those they (*are*) the doublers.<sup>34</sup>

وَمَا آتَيْتُمْ مِنْ رِبَابًا لَيَجِدُوا فِي أَنْوَارِ  
النَّاسِ فَلَا يَرْبُو عَنْدَ اللَّهِ وَمَا آتَيْتُمْ  
مِنْ ذِكْرٍ تُرِيدُونَ وَجْهَ اللَّهِ  
فَأُولَئِكَ هُمُ الْمُضْعُفُونَ ٢٩

40. Allah, Who created you;<sup>b</sup> afterwards [*He*] provided you,<sup>b</sup> afterwards [*He*] deadens<sup>35</sup> you;<sup>b</sup> afterwards [*He*] quickens you;<sup>b</sup> is of your<sup>n</sup> partners who<sup>a</sup> [*he*] does *tha'lekum* (*collective-afar-that*)<sup>x</sup> of a thing; *Subhana*<sup>36</sup> (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they<sup>z</sup> partner (*deities with Him*).

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ  
مُسْتَكِنْتُمْ ثُمَّ يُحِيطُكُمْ هَذِهِ مِنْ  
شَرَكَابِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ  
شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَنِّ  
يُشْرِكُونَ ٣٠

41. Appeared/manifested the corruption in the desert<sup>37</sup> (*land*) and the sea by what earned-she<sup>y</sup> the

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا

<sup>31</sup> The phrase “Allah’s Face” is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*.

<sup>32</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*?

<sup>33</sup> See footnote 31 above regarding Face.

<sup>34</sup> Linguistically “المُضْعُفُونَ”=doublers. But according to Islamic teaching any *righteous work* gets doubled, quadrupled and up to seven hundred times or more. So, *reban* here means *giving something to have it returned augmented by the recipient*.

<sup>35</sup> The word “*آتَ*” in “*يُمْتَكِمْ*” is the transitive verb to deprive of life. See *Merriam Webster’s Unabridged Dictionary*.

<sup>36</sup> The word “*subhanabo*=“*سبحانه*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*=“*Him*.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*=“*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

<sup>37</sup> The word “*الْفَلَارِ*, أي الْخَلَاءِ مِنَ الْأَرْضِ” literally means “desert,” i.e. furthest from any body of water. =

man-kind's hands;<sup>w</sup> to (cause) them [He] taste some (of) which<sup>x</sup> worked they;<sup>z</sup> *la'alla* (craving currently unavailable deed that, perhaps) they return they.<sup>z</sup>

كَسَبْتُ أَيْدِيَ النَّاسِ لِيُذْيِقُهُمْ بَعْضَ  
الَّذِي عَمِلُوا لِعَاهُمْ يَرْجِعُونَ

٤١

42. Let-say [*you<sup>s</sup>*]: let-tread you<sup>z</sup> in the land<sup>w</sup> then let-look you<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before, [was] most (of) them *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَنْقَةُ الَّذِينَ مِنْ قَبْلِكَ  
أَكْثَرُهُمْ مُشْرِكُونَ

٤٢

43. So *a'qem*<sup>38</sup> (let-[*you<sup>s</sup>*] uphold/sustain your<sup>t</sup> face<sup>39</sup> for the religion<sup>40</sup> [the] forthright,<sup>41</sup> from before that *ya'ateya*<sup>x</sup> (approaches/comes)<sup>x</sup> a day no *maradda* (fending-repeller) for it<sup>x</sup> of lesser than Allah; then-day *yassadda'aona* (iteratively sunder they<sup>z</sup>).

فَاقْرُمْ وَجْهَكَ لِلَّذِينَ الْقَيْسِرُ مِنْ قَبْلِ  
أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْ اللَّهِ  
يَوْمَئِذٍ يَصْدَعُونَ

٤٣

44. Whoever [he] unbeliever then on him (*is*) his unbelief; and whoever [he] worked righteously, then for their selves<sup>w</sup> they<sup>z</sup> further/foster.

مَنْ كَفَرَ فَعَلَيْهِ كُفُرٌ وَمَنْ عَمِلَ  
صَالِحًا فَلَا فَسْهَمْ يَمْهُدُونَ

٤٤

45. To [He] requite whom<sup>r</sup> believed and worked they<sup>z</sup> the righteous-works they<sup>z</sup> from His munificence; verily He loves not the unbelievers.

لِيَحْرِزَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكُفَّارِ

٤٥

46. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*is*) to send [He] the winds<sup>w</sup> *mubashsheraten*<sup>w</sup><sup>42</sup> (iterative she-tellers of pleasant tidings)<sup>w</sup> and *toudheqokum* ([He] causes you<sup>b</sup> taste) of His mercy<sup>w</sup> and to run<sup>w</sup> the *folko*<sup>w</sup> (ships/ ships)<sup>w</sup> by His command; and to *tabtagho* (earnestly-quest you<sup>z</sup>) of His munificence; and *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.

وَمَنْ ءَايَتِهِ أَنْ يُرِسِّلَ الْرِّيحَ مُبَشِّرًا  
وَلِيُذْيِقُكُمْ مِنْ رَحْمَتِهِ وَلِتَعْرِيَ الْفُلُكَ  
بِأَمْرِهِ وَلِتَبْغُو مِنْ فَضْلِهِ وَلَعَلَّكُمْ  
تَشَكُّرُونَ

٤٦

47. And *laqad* (verily, already and affirmatively) We sent of before, you<sup>g</sup> messengers to their people; so they<sup>z</sup> came (*to*) them by the evidences-she;<sup>y</sup> then We revenged from whom<sup>r</sup> *ajrammo*<sup>43</sup> (*crime-committed they<sup>z</sup>*); and [was] a right on Us succoring the believers.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى  
قَوْمٍ فَإِنَّهُوَ يَا لِيَتَتَّبِعُ فَإِنْقَمَّا مِنْ  
الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا  
نَصْرُ الْمُؤْمِنِينَ

٤٧

48. Allah, Who sends the winds;<sup>w</sup> so it<sup>ym</sup> bestir *sahaban*<sup>44</sup>

اللَّهُ الَّذِي يُرِسِّلُ الْرِّيحَ فَشُرِّيْرُ سَحَابًا

= Also, “البر” “البر” figuratively speaking could stand for “land.” See *اللسان*.

38 That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

39 The expression “maintain your face” means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it.

40 That is *Islam*, as it is the “straight” religion, see next footnote 4247 below.

41 The word “قَيْمٌ” = “مستقيمٌ” i.e. means straight. See *اللسان*.

42 The word “mubashsheraten” is feminine, plural, subjective noun, meaning: *she-tellers of pleasant tidings*, with no English equivalent.

43 The word “أَجْرَمُوا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “موا” = the *absentees masculine speakers’ pronoun for a plural*. However, part (1) “أَجْرَمُوا” is a *past tense* for which there is *no English correspondent verb*. So, the closest *approximation* to that is: “*crime committed*,” which slightly *different* then the *original text*.

44 The word “سَحَابٌ” versus “غَمٌ” is that the “سَحَابٌ” i.e. glides itself or the wind *pulls or pushes* it and make it *move*. And it’s *plural* of a “سَحَابَةٌ” Whereas the “غَمٌ” appears *stationary*. انظر *اللسان*.

(gliding-clouds); then *yabsotto* ([He] spreads/extends) it<sup>x</sup> in the sky<sup>w</sup> how [He] wills and [He] makes it<sup>x</sup> fragments; then [you<sup>s</sup>] see the *wadqa* (haze/raindrops) emerging from its<sup>x</sup> *khe'lale* (bores);<sup>45</sup> then if [He] betided by it<sup>x</sup> whom<sup>p</sup> [He] wills of His *eba'de* (worshippers/submitters/slaves), *edha* (suddenly/whereas) they (are) *yestabsherona*<sup>46</sup> (seek pleasant tidings they<sup>z</sup>).

فَيَسْطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
وَيَجْعَلُهُ كَسْفًا فَتَرَى الْوَدَقَ يَخْرُجُ  
مِنْ خَلِيلِهِ إِذَا أَصَابَ بِهِ مَنْ يَشَاءُ  
مِنْ عِبَادِهِ إِذَا هُنْ يَسْتَبَشِرُونَ

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ  
مِنْ قَبْلِهِ لَمْ يَلْبِسُوهُ

فَأَنْظُرْ إِلَيْهِ مَائِزِ رَحْمَتِ اللَّهِ  
كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ  
ذَلِكَ لَمْ يُحْيِي الْمَوْتَقَ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ

49. And *en* (albeit) they<sup>z</sup> were of before that *younaz'zala* (it<sup>x</sup> be descended) on them from before it<sup>x</sup> surely *mublessena* (ones that are nonplused).

50. So let-look [you<sup>s</sup>] to effects/traces<sup>47</sup> (of) Allah's mercy<sup>w</sup> (i.e. *ghaytha*<sup>x</sup> = delightful satiating-and-reviving rain); how [He] quickens the land<sup>w</sup> after its<sup>w</sup> death; verily *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) Enlivener (of) the deceased and He on every-thing (is) Omnipotent.

وَإِنْ أَرَسْلَنَا رِبَّا فَرَأَوْهُ مُضَفِّراً  
لَطَلُوا مِنْ بَعْدِهِ يَكْفُرُونَ

51. And *la'en* (indeed if) We sent a wind<sup>w</sup> then they<sup>z</sup> saw it<sup>x</sup> *mussfarran*<sup>48</sup> (turning-yellow), surely they<sup>z</sup> (would have) remained from after it<sup>x</sup> unbelieving.

فَإِنَّكَ لَا تُسْمِعُ الْمُؤْمَنَ وَلَا شُعُّ  
الْأَصْمَمَ الدُّعَاءَ إِذَا وَلَوْا مُدْرِينَ

وَمَا أَنْتَ بِهِدَى الْعُمَى عَنْ ضَلَالِهِمْ  
إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِمَا يَنْهَا فَهُمْ  
مُسْلِمُونَ

52. So verily you:<sup>g</sup> not *tos'meo* ([you<sup>s</sup>] make hear) the deceased and not *tos'meo* the *ssomma*<sup>49</sup> (deaf people) the invocation/prayer<sup>50</sup> (Prophet's invocation) if they<sup>z</sup> fled/diverged retreaters.

53. And not you<sup>s</sup> surely (are) a *hadey* (divine-guider) (of) the *omya*<sup>51</sup> (blind people) *a'n* (off) their misguidance-she,<sup>y</sup> *en* (not) *tos'meo* (make hear [you<sup>s</sup>]) except whom<sup>p</sup> [he] believes by Our *Aya'te*<sup>w</sup> (*Qur'aanic statements*); then they (are) Muslims.

54. Allah, Who created you<sup>b</sup> [He] of a weakness;<sup>x</sup> afterwards [He] made of after a weakness<sup>x</sup> a strength;<sup>w</sup>

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ  
جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ

<sup>45</sup> The word “خلاله أي ثقبه التي يخرج منها” means its bores. See *اللسان*.

<sup>46</sup> The word “استبشر” means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>47</sup> The word “أثَارٌ” is the plural of “أثَرٌ” The “أثَرٌ أو الْأَثَرُ” is the *facial glamour* and the “أثَرٌ” is the *trace of something after it goes away*. Here perhaps, and Allah knows best, the trace of the glamour on the faces after say the rain (mercy) of Allah, so, this translation of “delightful traces.” See *التاج الفرطبي*

<sup>48</sup> The “it” refers to the greenery and good looking pasture, turned yellow and perishing because of this wind.

<sup>49</sup> The word “صمّ” is a plural noun while its closest English corresponding equivalent is an adjectives and so no plural for it except to associate it with a plural noun people. Hence, the translation above.

<sup>50</sup> The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>51</sup> See footnote 49 regarding “صمّ” and the same applies only to “عميّ.”

afterwards [He] made from after a strength<sup>w</sup> a weakness<sup>x</sup> and agedness/hoariness;<sup>w</sup> [He] creates whatever<sup>52</sup> [He] wills and He (is) The Omniscient, The Omnipotent.

جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً  
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

٥١

55. And day *taqumo* (*ups-to-fulfill*)<sup>w53</sup> The Hour<sup>w</sup> *yog'semo* (*oath they*) the criminals not waited they<sup>x</sup> other than hour;<sup>w</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> they<sup>x</sup> were *yo'afakona*<sup>54</sup> (*off-right dissuaded/ dissuaded speciously they*).

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ  
الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ  
كَذَلِكَ كَانُوا يُؤْفَكُونَ

٥٢

56. And said who<sup>r</sup> *oto* (*they* who had been accorded) the knowledge and the belief, *laqad* (*verily, already and affirmatively*) waited you<sup>c</sup> in Allah's Book to the Resurrection Day; so this (is) the Resurrection Day; [and,] but you<sup>b</sup> you<sup>c</sup> were not knowing.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ  
لِيَشْتَهِرُ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثَةِ  
فَهَذَا يَوْمُ الْبَعْثَةِ وَلَكِتَابُكُمْ  
كُتُمْ لَا تَعْلَمُونَ

٥٣

57. So then-day not benefits who<sup>r</sup> *dhalamo*<sup>55</sup> (*they* wronged) their apology and neither they *yusta'atabona* (*are to be sought to apologize they*).

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا  
مَعَذِرَتُهُمْ وَلَا هُمْ يُسْتَعْجَلُونَ

٥٤

58. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this [The] Qur'aan of every a parable/example; and *la'en* (*indeed if*) you<sup>g</sup> came/presented (*to*) them by an *Aya'ten*<sup>w</sup> (*Qur'aanic statement*) surely assuredly<sup>56</sup> say they<sup>x</sup> who<sup>r</sup> unbelievers they,<sup>x</sup> not you<sup>f</sup> (*are*) except falsifiers.

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ  
مِنْ كُلِّ مَثَلٍ وَلِيَنِ حِجَّتُهُمْ بِيَابِسٍ  
لِيَقُولُنَّ الَّذِينَ كَفَرُوا إِنَّ أَنْتَ إِلَّا  
مُبْطَلُونَ

٥٥

59. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> stamps<sup>57</sup> Allah on hearts (*of*) whom<sup>r</sup> not know they.<sup>x</sup>

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ  
لَا يَعْلَمُونَ

٥٦

60. So *issber* (*let-hold on patiently [you<sup>s</sup>]*); verily Allah's promise (is) right; and let not *yastakhefannaka*<sup>58</sup> (*he prompts you<sup>s</sup> into levity/ bluffy to go along in astray*) who<sup>r</sup> (*are*) not *youqenona* (*believe with certitude they*).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا  
يَسْتَخْفَنَكَ الَّذِينَ لَا يُؤْفَكُونَ

٥٧

<sup>52</sup> The particle “ما” = conditional noun/particle; or “ما” = connective noun meaning *that which*. See *الدر المصنون*, لـ احمد الخطب and *إعراب القرآن*, لمحمد صافي.

<sup>53</sup> There is a distinction between “تفقّم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “يقفّ” = “stands” = “تفقّم الساعَة”). Also the expression “تفقّم الساعَة” is an Arabic tongue expression meaning: happens.

<sup>54</sup> The word “يُؤْفَكُونَ” means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concotion*.

<sup>55</sup> See the Lexicon attached to this Translation for “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>56</sup> The “ل” in “التأكيد” = “القسم” = “القولن” is a *juratory* amounting to = “التأكيد”, i.e. affirmation, expressed by “assuredly”.

<sup>57</sup> The expression: “stamps on the hearts...” is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

<sup>58</sup> The word “استخفّ” has several meanings, among them, applicable here, and Allah knows best, is “حمله استغفالاً” i.e. prompted him bluffy to go along in astray. So “استخفّ” here means: “he prompted into levity/ bluffy to go along in astray.” See *الهادى* and *اللسان*. +

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*1. *Alif. Lamm. Meem.*<sup>1</sup>

الْأَلِفُ

2. *Telka<sup>w</sup> (she-that-asar-it<sup>w</sup> / those<sup>w</sup>) (are) Aya'te<sup>w</sup> (Qur'aanic statement) (of) The Book The Hakeeme<sup>2</sup> (infinite hekma<sup>3</sup> Possessor).*

تَلَكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

3. *A budan (divine-guidance)<sup>x</sup> and a mercy<sup>w</sup> for the benefactors.*

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

4. *Who<sup>r</sup> youqeymona<sup>4</sup> (they<sup>r</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and younatona<sup>x</sup> (they<sup>r</sup> accord and fulfill the obligations of<sup>x</sup>) the Zakata<sup>w</sup><sup>5</sup> (prescribed percentage of personal possessions)<sup>w</sup> and they (are) by the Hereafter<sup>w</sup> they (are) youqenoona (they<sup>r</sup> believe with certitude).*

الَّذِينَ يُقْسِمُونَ أَصْلَوَةَ وَيُؤْتُونَ أَزْكَوْنَةَ

وَهُم بِالْآخِرَةِ هُمْ يُوقَنُونَ

5. *Those (are) on a budan (divine-guidance)<sup>x</sup> from their Lord and those they (are) the thrivers.*

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

6. *And of the mankind who<sup>r</sup> [he] purchases the amusement (of) discourse, to mislead [he] a'n (off) Allah's path by other than a knowledge; and yattakhetha<sup>6</sup> (takes and makes) it<sup>w</sup> [he] jestingly; those, for them (is) a humiliative torment.*

وَمِنَ النَّاسِ مَنْ يَشْرِي لَهُوَ

الْحَكِيدِثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّٰهِ

بِغَيْرِ عِلْمٍ وَيَتَّخِذُهَا هُرُواً أُولَئِكَ

لَهُمْ عَذَابٌ مُّهِينٌ

7. *And if (to-be/ being) recited on him Our Aya'te<sup>w</sup> (Qur'aanic statements) [he] diverged, mustakberan<sup>7</sup> (affirmably standing haughtily above submission) as if [he] heard it<sup>w</sup> not, as if in his [both] ears a wagran (hearing-heaviness); so bashsherho<sup>8</sup> (let-tell him [you] pleasant tidings) by a painful torment.*

وَإِذَا نُتْلِي عَلَيْهِ إِيمَنُنَا وَلَ

مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا كَانَ

فِي أَذْنِيهِ وَقَرَأَ فِي شَرِهِ بِعَذَابٍ أَلِيمٍ

و

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ".<sup>3</sup> Ibid.<sup>4</sup> The word "أَقْامَ" =upheld. linguistically means:

"أَدَمَ، بِمِنْعَنِ أَبْقَى أَوْ اسْتَمَرَ عَلَى دَوَامِ وَالدَّوَامُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعْنَى، مَعْرُوفٌ لِدِي الْحَاضِرِ سَبِيقًا".

So, "يُقْسِمُونَ" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>.<sup>5</sup> See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.<sup>6</sup> The word "أَشْدَدَ" from "الْإِلْتَخَادُ" which is "إِفْتَعَالٌ" for "الْإِلْتَخَادُ" as stated in اللسان; therefore, "إِلْتَخَادٌ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.<sup>7</sup> The word "mustakberan"= "مُسْتَكْبِرًا" does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.<sup>8</sup> See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron= بشَّرٌ بُشِّرٌ مُبَشِّرٌ.

8. Verily who <sup>r</sup> believed they <sup>z</sup> and worked the righteous-works <sup>w</sup> they, <sup>z</sup> for them (*are*) gardens <sup>w</sup> (*of*) the naeeme (*permanent mental and physical delights in Paradise*).
  9. Immortals they <sup>z</sup> (*are*) in it; <sup>w</sup> Allah's promise, (*absolute*)-right,<sup>9</sup> and He (*is*) The Mighty The Hakeemo<sup>10</sup> (*infinite hekma*<sup>11</sup> Possessor).
  10. Created [*He*] the Heavens <sup>w</sup> by other than pillars you <sup>z</sup> see it; <sup>w</sup> and cast [*He*] in the Earth <sup>w</sup> anchors<sup>12</sup> (*catches/fasteners/stabilizers*), that not [*it*<sup>w</sup>] wobbles by you; <sup>b</sup> and dispersed [*He*] in it<sup>w</sup> of every a *dabba'ten*<sup>w</sup><sup>13</sup> (*she-moving-creature*); and *anzalna* (*We descended*) from the sky<sup>w</sup> water; so *anbatna* (*We sprouted*) in it<sup>w</sup> of every *zawjen*<sup>14</sup> (*category/hue*) *kareemen*<sup>15</sup> (*bounteous, and of multiple uses/effects*).
  11. This (*is*) Allah's creation; <sup>x</sup> so let-you <sup>z</sup> show me what created who <sup>r</sup> (*are*) of lesser than/without Him; rather the *dba'lemona*<sup>16</sup> (*injustice-doers*) (*are*) in a misguidance manifester.
  12. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Luqmana* the *hekmatu*<sup>17</sup> (*wisdom*) that let-thank [*you*<sup>s</sup>] for Allah; and whoever [*he*] thanks so verily only [*he*] thanks for himself; <sup>w</sup> and whoever *kafara* ([*he*] *unbelieved/was ingrate*),<sup>18</sup> so verily Allah (*is*) rich *Hameedon* (*iteratively praised and multitudinous praiser* *He*).
  13. And *edb* (*when/while*) said *Luqmano* for his son, while he exhorts<sup>19</sup> him: O, my little-son,<sup>20</sup> let-not

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ جَنَّتُ الْنَّعِيمِ

خَلِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًا وَهُوَ الْعَزِيزُ  
الْحَكِيمُ

خَلَقَ السَّمَوَاتِ بِعَيْرِ عَمَدٍ تَرْقُنَهَا  
وَأَلْقَى فِي الْأَرْضِ رَوْسَى أَنْ تَبِيدَ  
بِكُمْ وَبِثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلَنَا  
مِنَ السَّمَاءِ مَاءً فَأَنبَشَنَا فِيهَا مِنْ

هَذَا خَلْقُ اللَّهِ فَأَرْوَفْ مَاذَا خَلَقَ  
الَّذِينَ مِنْ دُونِهِ بَلِ الظَّلَامُونَ فِي  
ضَلَالٍ شَيْئَنَ

وَلَقَدْ أَنِيبَ إِلَيْنَا لِفَمِنَ الْحِكْمَةِ أَنْ أَشْكُرُ  
وَمَنْ يَشْكُرُ فَإِنَّمَا يَشْكُرُ  
اللَّهَ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِي  
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِي  
حَمْدٌ

وَإِذْ قَالَ لَقْمَنُ لِابْنِهِ وَهُوَ يَعْظُمُهُ

<sup>9</sup> The word “حُقّاً” is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so “absolutely” is prefixed. As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb. See اعاب القرآن، لمحمد د صاف.

<sup>10</sup> See the Lexicon attached to this Translation for an exposition on the words "حَكِيمٌ" and "الْحَكِيمُ".

<sup>11</sup> See the *Lexicon attached to this Translation* for “bekma.”

<sup>12</sup> That is the mountains.

<sup>13</sup> For lack of a better term I chose a “she-moving-creature” for دابة, as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

<sup>14</sup> The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواجاً,” which could also mean: (2) similars, i.e. the look-likes.). In this Ayah, according to Ibn Abbas, “ترجمان القرآن اللسان والق馥طبي = explainer of The Qur'aan, meaning (5) hues, applies. See also the English translation.

<sup>15</sup> The word “*kareem*”=“*慷慨*” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. In summary: bounteous, and of multiple uses/effects.

<sup>16</sup> The English word “*wisdom*” is intrinsically linked to human

<sup>17</sup> The English word “*wisdom*,” inextricably linked to human *deficient* knowledge and *incomplete* experience, is highly inadequate term to describe its supposed Arabic equivalent “*hekmah*.” See the Lexicon attached to this Translation, for an exposition of the word “*hekmah*.”

<sup>19</sup> The word “**عَبَّرَ**” rooted in “**عَبَرَ**” = “exhorted” or “admonished” and “**عَذَّبَ**” could mean: exhortation or admonition.

<sup>20</sup> The word *—* rooted in *—* – *exhort* or *admonish*, and *—*, could mean, *exhortation or admonition*.  
The phrase “my little-son” is by way of endearment.

- The phrase "my little son" is by way of endearment.

partner (*other deities*) [you<sup>s</sup>] by Allah; verily [the] sherka (*associating partners with Allah/polytheism*) (*is*) surely an injustice great.

يَبْنَى لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرَكَ  
لَظُلْمٌ عَظِيمٌ

١٣

14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his fe'ssalo (*weaning/disengagement from breast-feeding*) in aa'mayne<sup>w21</sup> (*two-years by anniversary*), that let-thank [you<sup>s</sup>] for Me and for your<sup>t</sup> begetter-parents and to Me (*is*) the destiny.

وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حَمَلَتْهُ  
أُمُّهُ، وَهُنَّا عَلَى وَهِنِّي وَفَصَلَهُ، فِي عَامَيْنِ  
أَنْ أَشْكُرْ لِي وَلِوَالِدِيكَ إِلَى الْمَصِيرِ

١٤

15. And en (*if*) jahadaka (*both exerted their utmost mental-/physical and possessional efforts fighting you<sup>g</sup>*) on that [you<sup>s</sup>] partner (*deities*) by Me what not for you<sup>g</sup> by it<sup>x</sup> a knowledge then let-not [you<sup>s</sup>] obey them both; and let-accompany [you<sup>s</sup>] them both in the world a ma'aroofan (*popularly acceptable and not Sharey'ah disapproved maxim*); and ettabe'a (*let-closely-follow [you<sup>s</sup>]*) path (*of*) whom<sup>p</sup> [he] anaba<sup>22</sup> (*[he] returned-penitent*) to Me; afterwards to Me (*is*) your<sup>n</sup> return; then ona'bbe'o (*[I] inform by piece-of-significant-and-availing-news*) you<sup>b</sup> by what you<sup>c</sup> were working.

وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُقْطِعُهُمَا  
وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا  
وَاتَّبِعْ سَيِّلَ مَنْ أَنْابَ إِلَى ثُمَّ إِلَى  
مَرْجِعُكُمْ فَإِنِّي شُكُمْ بِمَا كُنْتُ  
تَعْمَلُونَ

١٥

16. O, my little-son,<sup>23</sup> verily it<sup>w</sup> en (*if/albeit*) tako<sup>24</sup> (*it<sup>w</sup> be*) a methgala (*weigh/burden/equipoise*) seed<sup>w</sup> of mustard so be [*it<sup>w</sup>*] in a rock<sup>w</sup> or in the Heavens<sup>w</sup> or in the Earth<sup>w</sup> ya'atee<sup>x</sup> (*brings/causes to come*)<sup>x25</sup> by it<sup>w</sup> Allah; verily Allah (*is*) Lateefon<sup>26</sup> (*fine/subtle/gentle and protector*) Proficient.

يَبْنَى إِنَّهَا إِنْ تَكُ مِنْ قَالَ حَبَّةً  
مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِي  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ

يَبْنَى أَقِيرُ الصَّلَوةَ وَأَمْرُ  
بِالْمَعْرُوفِ وَنَهَا عَنِ الْمُنْكَرِ وَاصْبِرْ  
عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ

١٦

17. O, my little-son,<sup>27</sup> a'qem<sup>28</sup> (*let-[you<sup>s</sup>] up-to-fulfill* the Prayer<sup>w</sup> and let-command [you<sup>s</sup>] by the ma'aroo'fe (*popularly acceptable and not Sharey'ah disapproved maxim*) and let restrain [you<sup>s</sup>] a'n (*regarding*) the munka're (*rationally/ Sharey'ah unacceptable deed/say*); and issber

<sup>21</sup> The Arabic word “عام” has no English equivalent *per se*. There is only one word for سنّة. In Arabic there is “عام” and “سنّة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنّة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول”= anniversary of any special event; and حلة = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفروق اللغوية، لـ أبي هلال العسكري.

<sup>22</sup> The word “أناب” means iteratively returned penitent. See الراغب.

<sup>23</sup> The expression “my little son” is an Arabic tongue expression of endearment.

<sup>24</sup> Tako=ta'kon but shortened for resoluteness and assertiveness.

<sup>25</sup> That is to say: He brings it.

<sup>26</sup> The word “لطيف” = “لطف” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>27</sup> See footnote 4398 above regarding endearment.

<sup>28</sup> That is you<sup>s</sup> are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

(*let-hold on patiently [you<sup>s</sup>]*) on what betided you;<sup>g</sup> verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) of the matters' resolve.

عَزِيزُ الْأَمْوَالِ ١٧

وَلَا تُصْعِرْ حَذَّكَ لِلنَّاسِ وَلَا تَمِشِ فِي  
الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
خَنَالٍ فَخُورٍ ١٨

وَأَقْصِدُ فِي مَشِيكَ وَأَغْضُضُ مِنْ صَوْلَكَ  
إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ ١٩

إِنَّمَا تَرَوُ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ  
بِعَمَّهُ ظَاهِرًا وَبِإِطْنَانَةً وَمِنَ النَّاسِ مَنْ  
يُجَاهِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدَىٰ وَلَا  
كِتَابٌ مُّنِيرٌ ٢٠

وَإِذَا قِيلَ لَهُمْ أَتَيْعُوا مَا أَنْزَلَ اللَّهُ  
فَالْأُولَاءِ بَلْ تَتَّسِعُ مَا وَجَدُنَا عَلَيْهِ إِمَامَانَا  
أَوْلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى  
عَذَابِ السَّعِيرِ ٢١

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ  
مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرُوقَ  
الْوَقِيقَ وَإِلَى اللَّهِ عَدِيقَةُ الْأَمْوَالِ ٢٢

\* وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفُورُهُ  
إِلَيْنَا مَرْجِعُهُمْ فَنَنِسْهُمْ بِمَا عَمِلُوا ٢٣

18. And let-not *tossa'er* ([*you<sup>s</sup>*] *haughtily-cant*) your<sup>t</sup> cheek for the mankind; and let-not [*you<sup>s</sup>*] walk in the land<sup>w</sup> struttingly; verily Allah loves not every swaggerer/strutter-boaster.

19. And *eqssed* (*let-moderate/abate*) [*you<sup>s</sup>*] in your<sup>t</sup> walk and let-soften [*you<sup>s</sup>*] of your<sup>t</sup> voice; verily viler<sup>29</sup> (*of*) the voices surely (*is*) the donkeys' voice.

20. Have not seen you<sup>z</sup> that Allah subjugated for you<sup>b</sup> what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and *asbagha* ([*He*] *amply provided*) on you<sup>b</sup> His boons<sup>w<sup>30</sup> apparently/openly<sup>w</sup> and hiddenly;<sup>w<sup>31</sup> and of the mankind who<sup>p</sup> [*he*] disputes in Allah by other than a knowledge and nor a *hudan* (*divine-guidance*) nor a book illuminator.</sup></sup>

21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you<sup>z</sup>*) what Allah descended, they<sup>z</sup> said rather *natta'be'o* ([*we*] *closely-follow*) what we found on it<sup>x</sup> our fathers; lo, while albeit<sup>32</sup> [*was*] the Satan inviting them to a torment (*of*) the *Sa'ere<sup>w</sup>* (*intensely kindling Fire*).<sup>w</sup>

22. And whoever [*he*] consigns his face<sup>33</sup> to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istam-saka<sup>34</sup>* (*[he] assiduously-held-on*) by the knot,<sup>35</sup> the *wothqa<sup>36</sup>* (*assuredly-intact*),<sup>w</sup> and to Allah (*is*) the matters' result.

23. And whoever [*he*] unbelieved then let-not sadden you<sup>g</sup> his disbelief; to Us (*is*) their return; then *nona'bbeo-hum* ([*We*] *inform by piece-of-significant-and-*

<sup>29</sup> The word “أَنْكَرُ” is a superlative adjective. There is “أَنْكَرُ,” “أَنْكَرْ,” “نَكَرْ,” and “vile, viler and vilest respectively. I believe here, and Allah is knowinger, “أَنْكَرُ” is “viler.” Albeit some say: “أَنْكَرْ,” “vilest.”

<sup>30</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>31</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”)?

<sup>32</sup> The construct “أَوْلُو” is made up of three distinct components: (1) disapprobatory interrogative, (2) adverbial= “while,” and (3) conditional particle=“albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>33</sup> The expression “his face” means “his entity or his destiny.”

<sup>34</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assisiduously held on to some thing; (7) having urinary obstipation (*blockage*).

<sup>35</sup> Say Qur'aan commentators it's: “لَا إِلَهَ إِلَّا اللَّهُ” “No an *elaha* (*a deity*) except Allah,” is “most assuring knot.”

<sup>36</sup> The word “الْوَثْقَى” is the feminine of “الْوَثْقَى?” There is no single word in English for “الْوَثْقَى” *per se*, “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating assuredness and intactness, which the “الْوَثْقَى” certainly calls for.

availing-news to them) by what they<sup>z</sup> worked; verily Allah (is) Omniscient by the chests' possession.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣﴾

24. Numatte'ao ([We] let relish the transitory worldly delights by) them a little; then [We] compel them to a harsh torment.

نَمْتَعُوهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى  
عَذَابٍ غَيْظِي ﴿٤﴾

25. And la'en (indeed if) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth;<sup>w</sup> surely assuredly<sup>37</sup> say they:<sup>z</sup> Allah; let-say [you<sup>s</sup>]: the praise (is) for Allah; rather most (of) them not know they.<sup>z</sup>

وَلَئِنْ سَأَلْتُهُمْ مَنْ مَنْ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ فَلَمْ يَحْمُدْ اللَّهَ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥﴾

26. For Allah what (are) in the Heavens<sup>w</sup> and the Earth,<sup>w</sup> verily Allah, He (is) The Rich The Hameedo<sup>38</sup> (He Who is multitudinously praised, He Who is multitudinous praiser).

لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ  
هُوَ الْغَنِيُّ الْمُحِيدُ ﴿٦﴾

27. And if verily only in the Earth<sup>w</sup> of a tree<sup>w<sup>39</sup></sup> (are) pens; and the sea supplies it<sup>x</sup> from after it<sup>x</sup> seven seas not (would have) exhausted Allah's words;<sup>w</sup> verily Allah, (is) Mighty Hakeemon<sup>40</sup> (infinite hekmal<sup>41</sup> Possessor).

وَلَوْ أَنَّا فِي الْأَرْضِ مِنْ شَجَرَةٍ  
أَفْلَمُ وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ  
سَبْعَةَ أَبْخَرٍ مَا نَفَدَتْ كَلْمَاتُ اللَّهِ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧﴾

28. Neither your<sup>n</sup> creation and nor your<sup>n</sup> resurrection except, like a one-she<sup>y</sup> self;<sup>w</sup> verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer), Basseeron (keenly: Seer/Omniscient).

مَا خَلَقْتُمْ وَلَا بَعْثَكُمْ إِلَّا كَنَفِيسٍ  
وَحْدَةٌ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٨﴾

29. Have not seen [you<sup>s</sup>] that Allah transpierces the night in the naha're (between sunrise and sunset) and [He] transpierces the naha're in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to ajalen<sup>42</sup> (term-limit) musamma<sup>43</sup> (that which is designated and/or named); and verily Allah by what you<sup>z</sup> work (is) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ الَّيلَ فِي النَّهَارِ  
وَيُولِجُ النَّهَارَ فِي الَّيلِ  
وَسَخَرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَمْجِي  
إِلَى أَجْلٍ مُّسَمٍّ وَأَنَّ اللَّهَ بِمَا  
تَعْمَلُونَ حَيْرٌ ﴿٩﴾

30. Tha'leka (afar-that-it/that)<sup>x</sup> (is) because surely Allah, He (is) The Right; and what you<sup>z</sup> invoke of lesser than/without Him (is) the falsehood<sup>x</sup> and that Allah, He (is) The Aa'leyo (High beyond description), The Ka'beero<sup>x</sup> The Ka'beero<sup>x</sup> (Big beyond comparison/comprehension, Predates/Antedates all things).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَنَّ مَا يَدْعُونَ  
مِنْ دُونِهِ أَبْطَلٌ وَأَنَّ اللَّهَ هُوَ أَعْلَى  
الْكَبِيرُ ﴿١٠﴾

31. Have [and] not seen [you<sup>s</sup>] that the folka<sup>w</sup> (ships/ships)<sup>w</sup> runs<sup>w</sup>/run<sup>w</sup> in the sea by Allah's boon<sup>w<sup>44</sup></sup>

أَلَمْ تَرَ أَنَّ الْفُلَكَ تَجْرِي فِي الْبَحْرِ

<sup>37</sup> he "ل" in "يُقُولُنَّ" is a juratory "ل" = "الْقَسْمُ" = "الْتَّائِكِيدُ" amounting to = "الْتَّائِكِيدُ" i.e. affirmation, expressed by "assuredly".

<sup>38</sup> The word "Hameedo" = "حَمِيدٌ" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>39</sup> That is to say all the trees, or anything called tree or of a tree.

<sup>40</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "الْحَكِيمُ".

<sup>41</sup> See the Lexicon attached to this Translation for "hekma".

<sup>42</sup> The word "الأَجْلُ" means term-limit, see "السَّان".

<sup>43</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>44</sup> See the Lexicon attached to this Translation for the word "نَعْمَةٌ" the next best approximation in English for "نعمَةٌ" is "boon." in fact there is no English equivalent per se for "نعمَةٌ" as means: (1) a gender noun =

to show you<sup>b</sup> [He] of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*); verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (=*Aya'te*) for every *ssabba'ren* (*an ever/stout patience-endurer*) *Sha-kooren* (*iterative thankier*).

يَنْعَمِتَ اللَّهُ لِيُرِيكُمْ مِنْ مَا أَنْتُمْ إِنَّ فِ

ذَلِكَ لَأَيَّتِ لِكُلِّ صَبَارٍ شَكُورٍ ﴿٢٣﴾

32. And if overlaid them a surge like the awnings they<sup>z</sup> invoked Allah, faithfully/sincerely for Him the religion; then *lamma* (*when/whence*) *najja* (*iteratively delivered*) them [He] to the desert<sup>45</sup> (*land*), then of them (is) a *muqtassidon*<sup>46</sup> (*occasional lumper, constant in being dutiful*); and not reject by Our *Aya'te*<sup>w</sup> (*signs/proofs*) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*<sup>47</sup> (*iterative unbeliever/ingrate*).

وَإِذَا عَيَّنُوهُمْ مَوْجٌ كَالظَّلَلِ دَعَوْا  
اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا بَخَّسُوهُمْ  
إِلَى الْبَرِّ فَيَنْهَمُونَ مُقْنَصِدُ وَمَا  
يَحْمَدُ بِغَایْنَتَا إِلَّا كُلُّ خَتَّارٍ  
كُفُورٍ ﴿٢٤﴾

33. O, you the mankind *ettaqo* (*let-reverentially guard you*<sup>x</sup> *not to displease*) your<sup>n</sup> Lord; and *ikhsaw* (*let-reverentially fear you*<sup>z</sup>) a day not requites *wa'ledon* (*he-begetter*) *a'n*<sup>48</sup> (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (is) a requiter *a'n* his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (is) right; so let not beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and let not assuredly beguile<sup>x</sup> you<sup>b</sup> by Allah the beguiler.<sup>x49</sup>

يَكِّنُهَا النَّاسُ أَتَقْوُا رَبَّكُمْ وَلَا خَوْفًا  
يَوْمًا لَا يَجْزِي وَاللَّهُ عَنْ وَلَدِهِ وَلَا  
مَوْلُودٌ هُوَ جَازٍ عَنْ وَالدِّرَءِ شَيْئًا إِلَّا  
وَعَدَ اللَّهُ حَقًّا فَلَا تَغْرِيَكُمْ  
الْحَيَاةُ الدُّنْيَا وَلَا يَعْرِكُمْ بِاللَّهِ  
الْغَرُورُ ﴿٢٥﴾

34. Verily Allah has The Hour's<sup>w</sup> knowledge; and *youna-zzelo* (*iteratively descends* [He]) the *ghaytha*<sup>50</sup> (*delightful satiating-and-reviving rain*) and knows [He] what (is) in the wombs and not *tadrey*<sup>51</sup> (*profoundly understands*) a self<sup>w</sup> what (would) [*it*<sup>w</sup>] gain tomorrow and not *tadrey* a self<sup>w</sup> by which land<sup>w</sup> [*it*<sup>w</sup>] (*shall/may*) die;<sup>w</sup> verily Allah (is) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدُهُ عِلْمُ السَّاعَةِ  
وَيَنْزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي  
الْأَرْضِ حَمِيرٌ وَمَا تَدْرِي نَفْسٌ مَّا دَأَتْ  
تَكَسِّبُ غَدًّا وَمَا تَدْرِي نَفْسٌ بِأَيِّ  
أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ ﴿٢٦﴾

= denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>45</sup> The word “الْفَقَارُ، أَيُّ الْخَلَاءُ مِنَ الْأَرْضِ” = “الْبَرُّ” literally means “desert,” i.e. furthest from any body of water. Also, figuratively speaking could stand for “land.” See *اللسان*.

<sup>46</sup> The word “*muqtassid*”=“*مقتصد*” has several meanings, but in this context Qur'aan commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are *fulfillers* of their invocation while at sea; (2) others say: they continue to be *steadfast in their obedience* to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they *hide disbelief*, i.e. they are hypocrites. See *القرطبي*. However, linguistically, the word “*muqtassid*”=“*مقتصد*” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical.” So, likewise in his worship he tends to be “economical,” doing the least required.

<sup>47</sup> The word “*كُفُورٌ*” is masculine noun, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

<sup>48</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “*عَنْ*.”

<sup>49</sup> That is the Satan or his associates.

<sup>50</sup> The word “*المَطَرُ الْمُنْبَتُ لِكُلَّاءِ وَالْمَعْنَشُ = الغَيْثُ*”, so is not just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “*الغَيْثُ*” could also mean the gliding clouds that bring rain.

<sup>51</sup> The word “*تَدْرِي*” is from “*دَرَائِيَةٌ*” which is *far more reaching* than the simple “*knowledge*,” as it extends to having *deep understanding* of the subject matter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Alif Lamm. Meem.<sup>1</sup>*
2. The Book's<sup>x</sup> descending,<sup>2</sup> no suspicion (*is*) in it<sup>x</sup> from the worlds' Lord.
3. Or they<sup>z</sup> say: *iftraho* ([*he*] crafted it<sup>x</sup> as a lie for fraudulent end); rather it<sup>x</sup> (*is*) the right from your<sup>t</sup> Lord; to warn [you<sup>s</sup>] a people not *atahum* (came to them) of *na'theeren* (iterative warner) of before you;<sup>g</sup> *la'alla* (craving currently unavailable deed that/perhaps) they *yabtadoona* (they<sup>z</sup> find and accept the divine-guidance).
4. Allah Who [*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both in six days; after-wards *istawa*<sup>3</sup> ([*He*] set Himself) on The *Arshe*<sup>4</sup> (Throne of Kingship); not for you<sup>b</sup> of lesser than/without Him of a *wa'leyen* (guardian/ ally) and nor an intercessor; do then not bethink you.<sup>z</sup>
5. Disposes [*He*] the matter from the Heaven<sup>w</sup> to the Earth;<sup>w</sup> afterwards *ya'arojo* ([*it*<sup>x</sup>] curvilinearly ascends) to Him in a day, [*was*] its<sup>x</sup> *meqdara* (measurement-/fating-gauge/ standard) a thousand-[year<sup>w</sup>] of what you<sup>z</sup> count.
6. *Tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) the invisible<sup>x</sup> and the visible<sup>w</sup> Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).
7. Who *ahasana* ([*He*] excellently and beautifully-made) everything [*He*] created it;<sup>x</sup> and [*He*] began [the] mankind's creation of a mud.
8. Afterwards [*He*] made his progeny of an extract<sup>w</sup> of a water *ma'heen*<sup>5</sup> (*that which is: feeble/ minuscule/ vile*).

أَمْ يَقُولُونَ أَفَتَرَنَاهُ بَلْ هُوَ الْعَزِيزُ  
مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا أَتَانَهُمْ مِنْ  
نَذِيرٍ إِنْ قَبْلَكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ  
وَمَا يَنْهَا فِي سَيَّرَةِ أَيَّامِهِ  
أَسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ  
مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

يَدِيرُ الْأَمْرَ مِنْ السَّمَاوَاتِ إِلَى الْأَرْضِ  
ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مَقْدَارُهُ  
أَلْفَ سَنَةٍ مِمَّا تَعْدُونَ

ذَلِكَ عَلِمُ الْغَيْبِ وَالشَّهِيدَةُ  
الْعَزِيزُ الرَّحِيمُ

الَّذِي أَخْسَنَ كُلَّ شَيْءٍ خَلْقَهُ، وَبِدَاءَ  
خَلْقَ الْإِنْسَنِ مِنْ طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِنْ شَلَالَةٍ مِنْ مَاءٍ  
مَهِينٌ

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See **التاج**.

<sup>3</sup> The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

<sup>4</sup> See the Lexicon attached to this Translation for more elaboration on this vital and wondrous word.

<sup>5</sup> The word “maheen” is singular, masculine, objective, noun meaning: *that which is feeble, minuscule, and despicable*.

9. Afterwards *sawwa* ([He] erected/ evened/ set) him and blew [He] in him of His *Rou'he* (*Soul*);<sup>w</sup> and made [He] for you<sup>b</sup> the hearing and the *abssa'ra* (*insights/ discernments*) and the *af'edata* (*hearts/ minds*); little when<sup>o6</sup> you<sup>z</sup> thank.

ثُمَّ سَوَّهُ وَفَقَحَ فِيهِ مِنْ رُوحِهِ  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْدَةَ قَلِيلًا مَا تَشْكُرُونَ ١٦

10. And said they:<sup>z</sup> if we perished/strayed<sup>7</sup> in the Earth<sup>w</sup> are we verily then in a new creation; rather they in their Lord's *leqa'a* (*meeting*) (are) unbelievers.

وَقَالُوا إِنَّا ضَلَلْنَا فِي الْأَرْضِ أَئْمَّا  
لِفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقاءِ رَبِّهِمْ  
كُفَّارُونَ ١٧

11. Let-say [you<sup>s</sup>]: *yatawaffakum* ([he] fully receives you<sup>b</sup> while dying) angel (of) the death who<sup>x</sup> [he] (had been) entrusted by/over<sup>s</sup> you;<sup>z</sup> afterwards to your<sup>n</sup> Lord (are to be) returned you.<sup>z</sup>

قُلْ يَوْمَنِكُمْ مَلَكُ الْمَوْتَ الَّذِي  
وَكُلُّ يَكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ١٨

12. And if<sup>o</sup> [you<sup>s</sup>] see *edh* (*when/while*) the criminals drooping they<sup>z</sup> their heads *enda* (*at/ to*) their Lord; (O,) our Lord: *abssarna* (*we sighted/ discerned*) and *sa'meana* (*we heard*); so let-return us [You<sup>s</sup>], we work righteously, verily we (are) *moqenoona*<sup>10</sup> (*in certitude we are*).

وَلَوْ تَرَى إِذَ الْمُجْرِمُونَ نَاكِشُونَ  
رُؤْسِهِمْ عِنْدَ رَبِّهِمْ رَبِّنَا أَبْصَرَنَا  
وَسَمِعْنَا فَلَرَجَعْنَا نَعْمَلْ صَلِحًا  
إِنَّا مُوقِنُونَ ١٩

13. And had We willed surely *aa'tayna* (*We would have accorded*) every self<sup>w</sup> its<sup>w</sup> *huda* (*divine-guidance*);<sup>x</sup> [and,] but righted the say from Me, surely assuredly<sup>11</sup> I fill Hell<sup>w</sup> of the Jinn and the mankind wholes.

وَلَوْ شِئْنَا لَا نَيْنَا كُلَّ نَفْسٍ هُدِنَّاهَا  
وَلَكِنْ حَقَّ الْقَوْلِ مَنِ لَأَمَلَّنَ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعُونَ ٢٠

14. So let-taste you<sup>z</sup> by what you<sup>c</sup> forgot<sup>12</sup> (*ceased paying attention to*) your<sup>n</sup> day's *leqq'q* (*meeting*) this; verily We forgot<sup>13</sup> (*ceased paying attention to*) you<sup>b</sup>; and let-taste you<sup>z</sup> the immortal torment by what were you<sup>c</sup> working you.<sup>z</sup>

فَدَوْقُوا بِمَا سَيِّئُمْ لِقَاءَ يَوْمَكُمْ  
هَذَا إِنَّا سَيِّئَكُمْ وَدَوْقُوا  
عَذَابَ الْخُلُدِ بِمَا كُنْتُمْ تَعْمَلُونَ ٢١

15. Verily only believe by Our *Aya'te*<sup>w</sup> (*messages*) who<sup>r</sup> if (had been) reminded they<sup>z</sup> by it<sup>w</sup> tumbled they<sup>z</sup> (*manneristically*) kowtowing and *sabbaho*<sup>14</sup> (*said they:*

إِنَّمَا يُؤْمِنُ بِتَائِبَنَا الَّذِينَ إِذَا  
ذَكَرْنَا هُنَّا خَرُوا سُجَّدًا وَسَبَّوْا ٢٢

<sup>6</sup> This "ما" is to intensify the *paucity* of the thanks. See اعراب القرآن، لمحمد صافي

<sup>7</sup> The word "ضَلَّلَ" has dual meanings: we *perished* or *strayed*. See اللسان. Both could apply.

<sup>8</sup> The particle "ب" in "بكم" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See مغني اللبيب.

<sup>9</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

<sup>10</sup> The word "muqenoon" is *masculine, plural subjective noun* meaning those who are in certitude.

<sup>11</sup> The "ال" in "الأملان" is a *juratory*"ال" = "القسم" i.e. affirmation, expressed here by "assuredly".

<sup>12</sup> The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does *not* forget, but He chooses to ceases paying attention to something.

<sup>13</sup> Ibid.

<sup>14</sup> By saying "subhana Allah," they are saying: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

*subhana Allah) by praise (of) their Lord while they not yestakberoona<sup>15</sup> (they<sup>r</sup> affirm their prideful haughtiness).*

بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

١٥

تَجَاهَفُ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ  
يَدْعُونَ رَبَّهُمْ حَوْقًا وَطَمْعًا وَمَمَّا  
رَزَقَهُمْ يُنْفِقُونَ

١٦

16. *Tatajafa (iteratively disaffect) their sides a'n (off) the madha'je'a (places of reposie while on their sides/places of repose); they<sup>r</sup> invoke their Lord fearfully and cravingly; and of what We provided them they<sup>r</sup> expend.*

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ

قُرْةُ أَعْيُنٍ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

١٧

أَفَمَنْ كَانَ مُؤْمِنًا كَمْ كَانَ

فَاسِقًا لَا يَسْتَوْنَ

١٨

17. So not knows a self<sup>w</sup> what (*had been*) hidden for [them]<sup>16</sup> of *qurrata'ayonen*<sup>17</sup> (*eyes'-cooling for bounteous satisfaction*)<sup>w</sup> a requital by what they<sup>r</sup> were working.

أَمَّا الَّذِينَ هَامُوا وَعَمِلُوا الصَّالِحَاتِ

فَلَهُمْ جَنَاحُ الْمَلَوِى نُرَلًا بِمَا كَانُوا

يَعْمَلُونَ

١٩

وَأَمَّا الَّذِينَ فَسَقُوا فَسَاقُوهُمُ التَّارِ

كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا

فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ

الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

٢٠

وَلَنْ يَنْتَهُنَّ مِنْ عَذَابِ الْأَذَقَى

دُونَ عَذَابِ الْأَكْبَرِ لَعَلَّهُمْ

يَرْجِعُونَ

٢١

وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِيَائِسِ رَبِّهِ فَإِنَّ

أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ

مُنْتَقِمُونَ

٢٢

18. Is then who<sup>P</sup> [he] [was] a believer like who<sup>P</sup> [he] [was] *fa'seqan* (*a rebel vis-à-vis Allah's command*), not level/even they<sup>r</sup>.

19. As-to whom<sup>r</sup> believed they<sup>r</sup> and worked the righteous-works<sup>w</sup> they<sup>r</sup> then for them (*is*) the abode/lodging gardens<sup>w</sup> *nozolan*<sup>18</sup> (*hospitality-abode*) by<sup>19</sup> what they<sup>r</sup> were working.

20. And as-to whom<sup>r</sup> *fasago* (*they<sup>r</sup> rebelled vis-à-vis Allah's command*) then their abode/lodging (*is*) The Fire; every-when they<sup>r</sup> wanted to exit from it<sup>w</sup> (*had been*) returned they<sup>r</sup> in it<sup>w</sup> and (*had been*) said for them: let-taste you<sup>r</sup> The Fire's<sup>w</sup> torment which<sup>x</sup> you<sup>c</sup> were by it<sup>w</sup> denying.

21. And surely assuredly<sup>20</sup> [*We*] (*make*) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (*craving currently unavailable deed that-/perhaps*) they return they<sup>r</sup>.

22. And who<sup>a</sup> (*is*) wronger<sup>21</sup> than who<sup>P</sup> (*had been*) reminded [he] by his Lord's *Aya'te*<sup>w</sup> (*messages*); after-wards [he] shunned a'n (off) it;<sup>w</sup> verily We (are) of the criminals (are) revengers/revenging.

<sup>15</sup> See the Lexicon attached to this Translation for the effect of the letter م when added to a word..

<sup>16</sup> The pronoun "هم" in "لهم" refers to the believers mentioned in the preceding two Ayat.

<sup>17</sup> The statement: "قرة أعين" is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

<sup>18</sup> The word "نَزْلًا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

<sup>19</sup> The particle "ب" in "بما" in this Ayah is "ب المقابلة" = "in exchange for ب" and not "ب السبيبة" = "the causative or because of ب". The reason for this is the Hadeeth which, I do not remember its exact wording, but generally it says: none of you shall enter Paradise by his work, unless Allah plunged him by His mercy. So, if something is given in exchange for something else, the giver is also capable of giving that same thing or part of it or more than it for free.

<sup>20</sup> The "ال" in "الذين" is a juratory "ال" = "القسم" amounting to "التأكيد" i.e. affirmation, expressed here by "assuredly".

<sup>21</sup> See the Lexicon attached to this Translation for فاعل الظلم = "injustice-doer" and أظلم = "wronger."

23. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book; so let-not be [you<sup>s</sup>] in a dubitancy<sup>w<sup>22</sup></sup> of *leqa'ehe* (*meeting him*); and *ja'alna* (*We made*) him a *hudan* (*divine-guidance*)<sup>x</sup> for Israel's sons.

وَلَقَدْ أَنَّا مُوسَى الْكِتَابَ فَلَا  
تَكُنْ فِي مِرْأَةٍ مِّنْ لِفَالِيَّةِ وَجَعَلْنَاهُ  
بَرْبَرَةً لَّمَّا كَانَ

هُدَىٰ لِبَنِي إِسْرَائِيلَ

24. And *ja'alna* (*We made*) of them principals, *yabdonā* (*they*<sup>z</sup> *divinely-guide*) by Our command *lamma* (*when-/in as much as*) *ssabaro* (*held on patiently they*<sup>r</sup>); and *they*<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) *youqenona* (*believe with certitude they*<sup>z</sup>).

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ  
بِأَمْرِنَا لَمَّا صَرُورُوا وَكَانُوا بَائِسِنَا

٢٤ لُوقْنُونَ

25. Verily your<sup>t</sup> Lord, He decides/sunders among them,  
The *Qeyamatey's<sup>w</sup>* (*Judgment's*) Day, in what they<sup>z</sup> were  
in it<sup>x</sup> differing they.<sup>z</sup>

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يخْتَلِفُونَ

50

26. Has [and] not *yahdey* (*divinely-guided*) for them how many<sup>23</sup> We perished of before them of the generations; they<sup>z</sup> walk in their dwellings; verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*messages*); do then not hear they.<sup>z</sup>

أَوْلَمْ يَهْدِهِمْ كَمْ أَهْلَكُنَا مِنْ  
قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي  
مَسِكَنِهِمْ إِنَّ فِي ذَلِكَ لَذِينَ أَفَلَا  
يَسْمَعُونَ

يَسْمَعُونَ

27. Have not they<sup>z</sup> seen (that) surely We drive the water<sup>x</sup> to the land<sup>w</sup> [the] *juro'ze* (barren/without vegetation); then *nokhrejo* ([We] produce/emerge) by it<sup>x</sup> *zar'an* (green standing crops just before harvesting, or the vegetation after sprouting), eat from it<sup>x</sup> their *an'aamo*<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup> and themselves;<sup>w</sup> do then not discern/sight they.<sup>z</sup>

أَوْلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى  
الْأَرْضِ الْجَرَبِ فَتَخْرُجُ يَهُدِّي زَرَّاً  
تَأْكُلُ مِنْهُ أَنْعَمَهُمْ وَأَنْفَسَهُمْ أَفَلَا

٢٧ سُرُونَ

28. And they <sup>z</sup> say: when (*is*) this the opening<sup>x24</sup> (*overwhelming victory*) en (*if*) you <sup>c</sup> were *ssa'deqena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ  
كُنْتُمْ صَادِقِينَ 

كُنْتُمْ صَدِقِينَ ﴿١٨﴾

29. Let-say [you<sup>s</sup>]: day (*of*) the opening<sup>x25</sup> (*over whelming victory*) neither benefits whom<sup>r</sup> unbelieved they<sup>z</sup> their belief and nor they (*are to be*) reprieved.

كُفَّارًا إِيمَانَهُمْ لَا هُمْ يُنْظَرُونَ  
قُلْ يَوْمَ الْفَتْحِ لَا يَفْعُلُ الَّذِينَ

كُفِرُوا إِيمَنُهُمْ وَلَا هُمْ يُنَظِّرُونَ

30. So let-[you<sup>s</sup>] shun a'n (off) them and let-wait [you<sup>s</sup>]; verily they (are) muntadheroona<sup>26</sup> (they are waiting).

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِذَهُمْ  
مِنْ تَظْهُورِهِنَّ

مُنتَظِرُونَ

<sup>22</sup> The word *strictly linguistically speaking*, is the word **الشّك** “شك” and the word **التّاج** “تاج”. Although some scholars, say it is the *result* of the word **مرية** “مرية” and not the word **مرية** “مرية” itself.

<sup>23</sup> The word “**مَ**” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>24</sup> The word "فتح" means "overwhelming victory, i.e. victory, plus besting and ruling" see الراغب

25 Ibid.

<sup>26</sup> The word “*muntadheroon*” is *plural, masculine subjective noun.* +

## سُورَةُ الْأَحْزَابِ *Surato Al'Ahza'be* (The Parties)

آیات‌ها  
73.  
Ayah

ترتیبها  
33  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

- O, you the Prophet, *etta'qe* (*let-reverentially guard [you] not to displease*) Allah and let-not [you] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient *Hakeeman*<sup>1</sup> (*infinite hekmah*<sup>2</sup> Possessor). بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
  - And *ettabe'a* (*let-[you] closely-follow*) what (*is being/to be*) revealed<sup>3</sup> to you<sup>g</sup> from your<sup>t</sup> Lord; verily Allah [was] by what you<sup>r</sup> work (*is*) Proficient. وَأَتَيْعُ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيِّرًا
  - And let-trust [you] on Allah and sufficed by Allah Custodian. وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا
  - Not made Allah for a man of twain hearts in his chest; and not made [He] your<sup>n</sup> wives, whom<sup>v</sup> *todha'heroona*<sup>4</sup> (*you say to them: you are on me like my mother's back*) of them<sup>y</sup> your<sup>n</sup> mothers; and not made [He] your<sup>n</sup> *ad'eya*<sup>5</sup> (*adopted-sons*) your<sup>n</sup> sons; *tha'lekum* (*collective afar that*)<sup>x</sup> (*is*) your<sup>n</sup> say by your<sup>n</sup> mouths; and Allah says the right; and He *yahdey* (*divinely-guides*) the path. مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَبْلِهِ فِي جَوْفِهِ، وَمَا جَعَلَ أَزْوَاجَكُمُ الْمُغَنِّمَاتِ نُظَاهِرُونَ مِنْهُنَّ أَمْهَنَكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ يَأْفِي هُنْكُمْ وَاللَّهُ يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّكِينَ
  - Let-you<sup>r</sup> call<sup>6</sup> them for their fathers'; it<sup>x</sup> (*is*) *aqsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en* (*if*) you<sup>r</sup> knew not their fathers, then (*they are*) your<sup>n</sup> brothers in the religion and agnates/allies;<sup>8</sup> and not on you<sup>b</sup> *ad'uuhem lابنائهم هو أقرب عند الله* فَإِنَّمَا تَعْلَمُوا أَبَاءَهُمْ فَإِنَّمَا حُوَّلُكُمْ فِي الدِّينِ وَمَوْلَيُكُمْ

<sup>1</sup> See the *Lexicon* attached to this Translation for an exposition on the words حكيم and الحكيم.

<sup>2</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”

<sup>3</sup> The word “بُوْحٍ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And the word “اللُّوْهِيْ” is fire or king. See *اللسان*.

<sup>4</sup> The word “*todhaberoona*”=“**تظاهرون**” has several meanings. However, in this context it is associated with “**الظهار**,” which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: “you are on me like my mother’s back.” That is because the “back” is considered as the place of “*riding*.” When a man is having sexual relation with his wife, it is as if he is “*riding over her*.” Thus, the “back” is a lofty *metonymy* (*indirect declaration of intent*) with respect to “*having sexual intercourse*.” Hence, once a person expresses “**الظهار**” to his wife, then that means it is a *full divorce*. When Islam was established “**الظهار**” was prohibited. See **السان**.

<sup>5</sup> The word “**الدعيّ**” is the plural for “**الدعي**,” which is the person who is *paternally related to a particular family by sheer claim* while in fact he is *not* so with respect to that family.

<sup>6</sup> The word “ناداه و صاح به” = دعا صاحبه = دعا“دعاهم” has many meanings, among them: i.e. called cried (loudened) by him. See الهدای.

<sup>7</sup> The pronoun “هو” here refers to the “*qesit*” = “absolute justice.” And the “*qesit*” in Arabic is *masculine singular noun*. So “هو” in English however “it” is probably the best and closest approximation.

<sup>8</sup> The word “مواليك” is the plural of “موالي,” which in turn has at least seven different meanings: (1) one’s kin, (2) one’s successors, i.e. your allies, (3) one’s guardian, (4) one becomes a Muslim “over your hand,” i.e. =

a *jonahon*<sup>9</sup> (*sin*) in what erred you<sup>c</sup> by it<sup>x</sup> [and] but what intended your<sup>n</sup> hearts; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ  
يَهُ، وَلَكُنْ مَا تَعْمَدُتْ قُلُوبُكُمْ  
وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

6. The Prophet (*is*) *awla* (*more condign/a fortiori-closer/worthier*) by the believers of their own selves;<sup>w</sup> and his wives (*are*) their mothers; and the *arha'me*<sup>10</sup> (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you<sup>z</sup> do to your<sup>n</sup> *aw'leya*<sup>11</sup> (*guardians/allies*) a *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) in the book indited/inscribed.

الَّتِي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ  
وَأَزْوَاجُهُمْ أُمَّهُمْ وَأَوْلَوْا الْأَرْحَامِ  
بَعْضُهُمْ أَوْلَى بِعَصْنِ فِي كِتَابٍ  
الَّلَّهُ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا  
أَنْ تَفْعَلُوا إِلَيْنَا أُولَئِكُمْ مَعْرُوفُوا  
كَانَ ذَلِكَ فِي الْكِتَابِ  
مَسْطُورًا

7. And *edb* (*when/since*) We took from the prophets their *meethaqa*<sup>12</sup> (*ratified-covenant*)<sup>x</sup> and from *Noohen* (*Noah*) and *Ebraheema* (*Abraham*) and *Mosa* (*Moses*) and *Isa* (*Jesus*) *Mariama's* (*Mary's*) son and We took from them *meethaqan*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> *gha'leedhan* (*tough/solemnly-binding*).

وَلَذَا أَخْذَنَا مِنَ الَّتِي يَعْنَى مِيقَاتُهُمْ  
وَمِنْكَ وَنِنْ فُوحٌ وَلَرَاهِيمٌ وَمُوسَى  
وَعِيسَى ابْنُ مَرْيَمٍ وَأَخْذَنَا مِنْهُمْ مِيقَاتًا  
غَلِيظًا

8. To ask [*He*] the *ssa'deena* (*always-truth-enforcers*) *a'n* (*regarding*) their truth; and [*He*] prepared for the unbelievers a torment painful.

لِيَسْأَلَ الصَّدِيقَيْنَ عَنْ صِدْقِهِمْ  
وَأَعَدَ لِلْكُفَّارِ عَذَابًا أَلِيمًا

9. O you who<sup>r</sup> believed they<sup>z</sup> let-remember you<sup>z</sup> Allah's boon<sup>w13</sup> on you<sup>z</sup> *edb* (*when/since*) came<sup>w</sup> (*to*) you<sup>c</sup> soldiers, then We sent on them a wind<sup>w</sup> and soldiers not saw them you;<sup>z</sup> and [was] Allah by what you<sup>z</sup> work *Basseeran* (*keenly: Seer/Omniscient*).

يَأَيُّهَا الَّذِينَ إِمَّا آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ إِذَا جَاءَتْكُمْ جُنُودٌ فَارْسَلْنَا  
عَنْهُمْ رِيحًا وَجْهَنَّمْ لَمْ نَرَهَا  
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

10. *Edb* (*when/since*) they<sup>z</sup> came (*to*) you<sup>b</sup> from above you<sup>b</sup> and from below [of] you<sup>b</sup> and *edb* swerved the *abssaro* (*insights/discriminations*) and reached the hearts the throats and presume you<sup>z</sup> by Allah the presumptions.

إِذَا جَاءَكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَ  
مِنْكُمْ وَلَذَا زَاغَتِ الْأَبْصَرُ وَلَغَتِ  
الْقُلُوبُ الْحَنَاحِرَ وَتَطَوَّنَ بِاللَّهِ  
الظُّفَنُوا

= through you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of "guardian," i.e. infinite guardianship. See *اللسان*.

9. See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح" = no sin.

10. The word "أَرْحَامُكُمْ" rooted in "رَحْمٌ" from "الرَّحْمَةِ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحْمٌ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامٌ" as they related through the same womb. See the *Lexicon* attached to this *Translation* for the meaning of "أَرْحَامُكُمْ" I believe because all are rooted in "الرَّحْمَةِ" hence all maternal/paternal kins are "أَرْحَامٌ."

11. The word "أُولَيَاءِ" could also mean: friends, protectors.

12. The words: "مِيَاقٌ" = "ratified covenant" and "عَهْدٌ" = covenant.

13. See the *Lexicon* attached to this *Translation* for the word "نِعْمَةٌ" the next best approximation in English for "نِعْمَةٌ" is "boon." in fact there is no English equivalent *per se* for "نِعْمَةٌ" as "نِعْمَةٌ" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

11. Far-there,<sup>14</sup> (*had been*) tried/essayed the believers and (*had been*) quaked a severe quake.

هُنَالِكَ أَبْتَلَى الْمُؤْمِنُونَ وَرُزِّلُوا زِلَّا  
شَدِيدًا ﴿١١﴾

12. And *edh* (*when/while*) say the hypocrites and who<sup>r</sup> in their hearts (*is*) an illness:<sup>15</sup> not promised us Allah and His Messenger except a beguilement.

وَلَذِي يَقُولُ الْمُنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ  
مَرَضٌ مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا  
﴿١٢﴾

13. And *edh* (*when/since*) said-she<sup>y</sup> *tta'efa'ton*<sup>w</sup> (*a: group/faction/party*)<sup>w</sup> of them: O, *Yathrib's* folks,<sup>w</sup> not a stead for you;<sup>b</sup> so let-return you;<sup>z</sup> and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses<sup>w</sup> (*are*) *aw'raton*<sup>w</sup><sup>16</sup> (*expose-/vulnerable*<sup>w</sup> / *having crevices*); and not it<sup>w</sup> (*were*) *aw'raten*<sup>w</sup> (= *aw'raton*<sup>w</sup>); *en* (*not*) want they<sup>z</sup> except a fleeting.

وَلِذِلِّ قَاتَ طَائِفَةً مِنْهُمْ يَتَاهُلَّ يَثْرَبَ  
لَا مَقَامَ لَكُمْ فَارْجِعُو وَيَسْتَعْذِنُ  
فَرِيقٌ مِنْهُمْ أَلَّيَّ يَقُولُونَ إِنَّ بِيُوتَنَا  
عُورَةٌ وَمَا هِيَ بِعُورَةٍ إِنْ يُرِيدُونَ إِلَّا  
فِرَارًا ﴿١٣﴾

14. And had [*it*<sup>w</sup>] (*been*) entered-she<sup>y</sup> on them from its<sup>w</sup> flanks,<sup>w</sup><sup>17</sup> afterwards they<sup>z</sup> (*had been*) asked the *fetnata*<sup>w</sup><sup>18</sup> (*essay/test*) surely *atawha* (*they*<sup>z</sup> *would have made it come-to-pass it*<sup>w</sup>); and not assuredly waited by it<sup>w</sup> except a few/little.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَطْرَارِهَا ثُمَّ  
سَيُلُونَ الْفِتْنَةَ لَا تَوَهَا وَمَا تَلَبَّثُوا  
بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

15. And *laqad* (*verily, already and affirmatively*) were they<sup>z</sup> covenanted Allah of before; not *youwallona* (*divert they*<sup>z</sup>) the *adba'ra* (*rears*); and [was] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*).

وَلَقَدْ كَانُوا عَدَهُوا اللَّهَ مِنْ قَبْلَ لَا  
يُولُونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ  
مَسْعُولاً ﴿١٥﴾

16. Let-say [*you*<sup>s</sup>]: never benefits you<sup>b</sup> the fleeing, *en* (*if*) you<sup>c</sup> flee from the death or the killing; and thus not *tomatta'aona* (*you*<sup>z</sup> *relish the transitorily worldly delights*) except a little.

قُلْ لَنْ يَنْفَعُكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ  
مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَلَدَّا لَا  
تَمْعَنُونَ إِلَّا قَلِيلًا ﴿١٦﴾

17. Let-say [*you*<sup>s</sup>]: who<sup>a</sup> *tha'*<sup>19</sup> (*near-he-one/that*) who<sup>x</sup> [*he*] *ya'asemo* (*safeguards*) you<sup>b</sup> from Allah, *en* (*if*) [*He*] wanted by you<sup>b</sup> an ill or [*He*] wanted by you<sup>b</sup> a mercy;<sup>w</sup> and not find they<sup>z</sup> for them of lesser than-/without Allah a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succor*).

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ  
أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا  
يَعْدُونَ لَهُمْ مِنْ دُورِ اللَّهِ وَلَيَأْتِي  
نَصِيرًا ﴿١٧﴾

<sup>14</sup> In Arabic the demonstrative noun: *هذا* “*هذا*” *هنا* “*هنا*” and *هُنَالِكَ* “*هُنَالِكَ*” are used respectively for “here” (*near*), “there” (*middle*) and “far there (*for the furthest*).” For the “*بعيد*=”far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only two aspects of demonstrative nouns: *here* and *there*.

<sup>15</sup> The word “*illness*” disease of body or mind. That is in his “*heart*” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

<sup>16</sup> The word *Aw'raton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See *التاج*.

<sup>17</sup> That is the “*side*” of their city.

<sup>18</sup> The “*test*” here could mean: (1) *fetna* unbelfief, renouncing their Islam and fighting the Muslims, or (2) fight for tribalism. See *القرطبي*.

<sup>19</sup> The particle “*ذَا*” has many meanings, of *relevance* here is = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to *other letters* which really designate *exactly* its implication. For example when “*هـ*” is *prefixed* to it, it becomes “*هـذا*=”this.”

18. *Qad*<sup>20</sup> (*iteratively and affirmatively*) knows Allah the retarders of you<sup>b</sup> and the sayers for their brothers: *halomma* (*come-hither*) to us; and not *ya'atona*<sup>x</sup> (*they<sup>z</sup> come forward to participate*)<sup>x</sup> (*in*) *theba'sa* (*warfare*) except a few.

فَدِيلَعَمَ اللَّهُ الْمَعْوَنِينَ مِنْكُمْ وَالْقَاتِلِينَ  
لِإِخْوَنِهِمْ هُلْمٌ إِلَيْنَا وَلَا يَأْتُونَ أَبَاسَ  
إِلَّا قَلِيلًا ﴿١٩﴾

19. *Ashehhatan*<sup>w</sup><sup>21</sup> ([*they*] are stingers/stinters to do what is dutiful)<sup>w</sup> on you;<sup>b</sup> then if came the fear,<sup>22</sup> you<sup>g</sup> saw them looking to you;<sup>g</sup> their eyes<sup>w</sup> rolling like whom<sup>p</sup> [*he*] (*is being*) overlaid<sup>23</sup> on him from death; then if went the fear they<sup>z</sup> scathe you<sup>b</sup> by sharp tongues;<sup>w</sup> *ashehhatan*<sup>w</sup> on the *khayre* (*desirables/goodness/possession*); those they<sup>z</sup> believed not; so thwarted Allah their works; and *tha'leka* (*afar-that-it/that*)<sup>x</sup> [was] on Allah easy.

أَشَحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخُوفَ  
رَأَيْتُهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ  
كَالَّذِي يَعْشَى عَيْنَهُ مِنَ الْمَوْتِ فَإِذَا  
ذَهَبَ الْخُوفُ سَلَوْكُمْ بِالسُّنْنَةِ  
جَدَادٍ أَشَحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ  
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَانَهُمْ وَكَانَ  
ذَلِكَ عَلَى اللَّهِ سَيِّرًا ﴿٢٠﴾

20. Reckon they<sup>z</sup> the parties not gone; and *en* (*if*) the parties *ya'atee* (*come back/return*), long they<sup>z</sup> if that only they (*were*) desert-wanderers/desert-dwellers<sup>24</sup> in the *Aarab* (*Bedouins*), inquiring *a'n* (*regarding*) your<sup>n</sup> *anba'e*<sup>25</sup> (*significant-and-availing-news*); and had they<sup>z</sup> been in you<sup>b</sup> not fought they<sup>z</sup> except a few/a little.<sup>26</sup>

يَحْسِبُونَ الْأَخْرَابَ لَمْ يَدْهُبُوا وَلَدَ  
يَأْتِ الْأَخْرَابُ يَوْدُوا لَوْ أَنَّهُمْ  
بَادُورُكَ فِي الْأَعْرَابِ يَسْتَلُونَ  
عَنْ أَبْلَكُكُمْ وَلَوْ كَانُوا فِي كُمْ مَا  
فَنَلُوا إِلَّا قَلِيلًا ﴿٢١﴾

21. *Laqad* (*verily, already and affirmatively*) [was] for you<sup>b</sup> in Allah's Messenger an *uswaton* (*solace/model/example*)<sup>w</sup><sup>27</sup> *hasanaton*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> for whomever [*he*] [was] hoping/fearing<sup>28</sup> Allah and The Day The Last; and [*he*] remembered Allah multitudinously.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَرَ اللَّهَ كَثِيرًا ﴿٢٢﴾

22. And *lamma* (*when/in as much*) saw the believers the parties, they<sup>z</sup> said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَأَاهُ الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا  
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ  
اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا  
وَسَلِيمًا ﴿٢٣﴾

23. Of the believers (are) men *ssa'daqo*<sup>29</sup> (*they<sup>z</sup> always enforced the truth*) what covenanted they<sup>z</sup> Allah on

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا

<sup>20</sup> The particle “*Qad*” preceding a future tense means = “*للتأكيد و التكثير*.” See المعني.

<sup>21</sup> The word “*Ashehhatan*” = “*أشحة*” from the *الشح* “*البخل*” as the “*شح*” is *being frugal, stingy, very sparing to do what is dutiful to be given/done in any situation*. Whereas “*البخل*” is *behaving frugally in giving monetary aid*.

<sup>22</sup> Some Arabic linguists said that: “*القتل*” = “*الخوف*” as in the intense fight. See اللسان and تاج العروس.

<sup>23</sup> The word “*يعشى*” has several meanings, among them: (1) *being overlaid* and (2) *overcome by fainting*. In this great Ayah both meaning could apply. And when death overlays anyone surely they faint.

<sup>24</sup> The word “*بادون*” could be (1) *plural* for “*باد*” see التر المصنون, لـ احمد الحلبـي, i.e. desert-wanderers; or (2) *desert-dwellers*. See اللسان.

<sup>25</sup> See the Lexicon attached to this Translation for “*naba'a*.”

<sup>26</sup> That is they would have fought half-heartedly (littlest) or symbolic fight only, stoning and arrow-throwing.

<sup>27</sup> The word “*أسوة*” = “*solace*” i.e. in grief and patience, a feminine gender.

<sup>28</sup> That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

<sup>29</sup> That is *vis-a-vis* what they covenanted Allah.

it;<sup>x</sup> so of them who<sup>r</sup> [he] consummated his *nahba*<sup>30</sup> (*life-term*) and of them who<sup>r</sup> [he] waits; and not they<sup>z</sup> substituted surely a substitution.<sup>31</sup>

اللَّهُ عَلَيْهِ فِئَنُهُم مَّن قَضَى نَعْبَدُ  
وَمِنْهُم مَّن يَنْظَرُ وَمَا بَدَّلُوا تَبْدِيلًا

٣١

24. To requite Allah the *ssa'deena* (*always-truth-enforcers*) by their truth; and [to] torments [He] the hypocrites, *en (if)* [He] wills or relents [He] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Rabeeman* (*iterative mercy Giver*).

لِيَجْزِيَ اللَّهُ الْأَصْدِيقِينَ بِصِدْقِهِمْ  
وَيَعْذِبَ الْمُنَفِّقِينَ إِن شَاءَ أَوْ  
يُتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا  
رَّحِيمًا

٣٢

25. And *radda* (*forthwith-returned*) Allah whom<sup>r</sup> unbelievers they<sup>z</sup> by their exasperation, they<sup>z</sup> attained not *khayran* (*desirables/worthiness/goodness/possessions*); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَهُ  
يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقَتَالَ وَكَانَ اللَّهُ فَوْيًا عَزِيزًا

٣٣

26. And descended [He] whom<sup>r</sup> they<sup>z</sup> backed them of the book's folk<sup>w</sup> from their *ssayassey* (*strongholds/fortresses*) and cast [He] in their hearts the dread; a team you<sup>z</sup> kill and a team you<sup>z</sup> captivate.

وَأَنْزَلَ اللَّهُ الَّذِينَ ظَاهَرُوهُمْ مَّنْ أَهْلِ  
الْكِتَابَ مِنْ صَيَاصِيهِمْ وَقَدْفَ فِي  
قُلُوبِهِمُ الرُّعبَ فَرِيقًا تَقْتُلُونَ  
وَتَأْسِرُونَ فَرِيقًا

٣٤

27. And [He] bequeathed you<sup>b</sup> their land<sup>w</sup> and their homes<sup>w</sup> and their possessions and a land<sup>w</sup> not you<sup>z</sup> stepped it<sup>w</sup> (*i.e. earlier*); and [was] Allah over everything Omnipotent.

وَأَوْرَثُكُمْ أَرْضَهُمْ وَدِيرَهُمْ وَأَمْوَالَهُمْ  
وَأَرْضًا لَمْ تَطْكُوْهَا وَكَانَ اللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرًا

٣٥

28. O, you the Prophet, let-say [you<sup>s</sup>] to your<sup>t</sup> spouses: *en (if)* were-you<sup>ym</sup><sup>32</sup> wanting<sup>w</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and its<sup>w</sup> adornment, <sup>w</sup> then let-come-you<sup>ym</sup> *omatteao* ([I] *relish the transitory worldly delights*) you<sup>ym</sup> and [I] release you<sup>ym</sup> a beautiful release.

يَا أَيُّهَا النَّبِيُّ قُل لَا زُوْجِكَ إِن كُنْتُنَّ  
ثَرِدَنَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَهَا  
فَنَعَالَيْنَ أُمْتَعَنَّ وَسُرِّحَنَ  
سَرَحًا جَيْلًا

٣٦

29. And *en (if)* were-she<sup>ym</sup> wanting<sup>w</sup> Allah and His messenger and the home<sup>w</sup> (*of*) the Hereafter, <sup>w</sup> then verily Allah prepared for the benefactors-she<sup>y</sup> of you<sup>ym</sup> a great remuneration.

وَإِن كُنْتَنَ ثَرِدَنَ اللَّهُ وَرَسُولَهُ  
وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعْدَ  
لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا

٣٧

30. O, the Prophet's women/wives: whoever *yaátee* (*commits/comes*) of you<sup>ym</sup> by a profanity<sup>w</sup><sup>33</sup> evident<sup>w</sup><sup>34</sup>

يَنْسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ  
يُفَحْشِكَةُ مُبَيْنَةٌ يُضَعَّفُ لَهَا

<sup>30</sup> The word “نَحْب” has many meanings, among them: “*life-term in*, i.e. *length of time for the person in reference*.”

<sup>31</sup> The word “تَبْدِيلًا” is an *infinite noun construct*, meaning *any, surely, definitively*. Hence, *surely* is *prefixed*.

<sup>32</sup> The “ت” in “كُنْتُنَّ” is “أَسْمَ كَانَ,” hence it’s to be *shown*, as it’s *not* as a hidden pronoun, as might be thought of by first glace. See *أعراب القرآن*, *للمحمود صافي*.

<sup>33</sup> The word “فَاحْشَة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some-times the word “فَاحْشَة” or “فَاحْشَةً” is *euphemistically used to mean adultery or fornication or homosexuality*, as in this context.

<sup>34</sup> The word “مُبَيْنَة” = “ظَاهِرَةٌ مُبَيْنَةٌ” = “evident” = “obvious, apparent.” For “مُبَيْنَة” see *اللسان*.

(to be) doubled for her the torment *dhe'afay'ne* (*twain double*); and [was] *tha'leka* (*afar-that-it/that*)<sup>x</sup> on Allah easy.

العَذَابُ ضَعْفَيْنِ وَكَبِيرٌ ذَلِكَ عَلَى  
اللهِ يَسِيرًا ﴿٣﴾

31. And whoever *yaghnut*<sup>x</sup> (*devotedly obeys/ submits*)<sup>x</sup> of you<sup>ym</sup> for Allah and His Messenger and works-she<sup>y</sup> righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup> *ka'reeman*<sup>35</sup> (*bounteous, ennobling, and of multiple uses*).

وَمَنْ يَقْتُلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ  
وَتَعْمَلْ صَلِحًا نُؤْتِهَا أَجْرَهَا مَرْتَبَةٍ  
وَاعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣﴾

32. O, the Prophet's women/wives you<sup>ym</sup> (*are*) not like an *ahaden*<sup>36</sup> (*any-one*) of the women, *en* (*if*) *ettaqayttonna* (*you*<sup>ym</sup> reverentially guarded not to displease Allah) then let-soften<sup>ym</sup><sup>37</sup> not [*you*<sup>ym</sup>] by the say, then covets who<sup>x</sup> [*he*] (*has*) in his heart an illness;<sup>38</sup> and let-say<sup>ym</sup> [*you*<sup>ym</sup>] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

يَنِسَاءَ الَّتِي لَسْتَ كَأَحَدٍ مِنَ  
النِّسَاءِ إِنْ أَتَيْتَنَّ فَلَا تَخْضُعْنَ  
إِلَيْقُولْ فِيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرْضٌ  
وَقُلْنَ فَوْلَ مَعْرُوفًا ﴿٣﴾

33. And *qarna* (*let-repose-coolly*) [*you*<sup>ym</sup>] in your<sup>ym</sup> houses<sup>w</sup> and let-not *tabarrojna*<sup>39</sup> (*flaunt-embellishment* [*you*<sup>ym</sup>]) *tabarro'ja* (*off*) the *jahelyyatey*<sup>w40</sup> (*acting ignorantly or incorrectly/ or by rule of pre-Islamic era*)<sup>w</sup> the first;<sup>w</sup> and *a'qemna*<sup>41</sup> (*let-you*<sup>ym</sup> up/sustain<sup>y</sup> the prescribed obligations of) the Prayer<sup>w</sup> and *aa'teyna* (*let-accord you*<sup>ym</sup>) the *Zakata*<sup>w42</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and let-obey<sup>ym</sup> [*you*<sup>ym</sup>] Allah and His Messenger; verily only wants Allah to undo *a'n* (*off*) *you*<sup>b</sup> the *rejsa*<sup>x</sup> (*filth/ anathema*),<sup>x</sup> O the House's folk,<sup>w</sup> and to purge *you*<sup>b</sup> *tatt'heran* (*absolute/ utter purging*).

وَقَرَنْ فِي بُيُوتِكُنَّ وَلَا تَبْخَرْ  
تَبْرُجَ الْجَاهِلِيَّةَ الْأُولَى وَأَقْنَتَ  
الْأَصْلَوَهَ وَأَيْتَنَ الرَّكْوَهَ وَأَطْعَنَ  
اللهُ وَرَسُولُهُ إِنَّمَا يُرِيدُ اللهُ  
لِيُذَهِبَ عَنْكُمُ الْرَّجَسَ أَهْلَ  
الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا ﴿٣﴾

34. And let-remember you<sup>ym</sup> what(*is being/ to be*) recited in your<sup>ym</sup> houses<sup>w</sup> of Allah's *Aya'te*<sup>w</sup> (*Qur'aanic statements*) and the *hekma'tey*<sup>w43</sup> (*wisdom*);<sup>44</sup> verily Allah [was] *Lateefan*<sup>45</sup> (*fine/ subtle/ gentle/ and protector*) Proficient.

وَأَذْكُرْ مَا يُتَلَى فِي بُيُوتِكُنَّ  
مِنْ إِيَادِتَ اللهُ وَالْحِكْمَةَ إِنَّ اللهُ  
كَانَ لطِيفًا حَيْرًا ﴿٣﴾

<sup>35</sup> The word “*kareem*=“**كَرِيم**” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 27 of the *Introduction*. Summarily it means *bounteous and of multiple uses*.

<sup>36</sup> See the *Lexicon* attached to this *Translation* regarding “**أَحَد**”

<sup>37</sup> The word “*خُضْعَنَ*” in “*تَخْضُعْنَ*” denotes many meanings, such as “*sucumb*” or “*soften*,” relevant in a context such as here is “*soften*.”

<sup>38</sup> The word “*illness*” disease of body or mind. That is in his “*heart*” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

<sup>39</sup> The word “*التَّبَرُج*” means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See *التَّاج*.

<sup>40</sup> The word “*جَاهِلِيَّة*”=“*jahelyyatey*” is rooted in “*جَهَل*” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the “*jahelyyatey*” is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

<sup>41</sup> That is *you*<sup>ym</sup> up/sustain/maintain all the rituals necessary.

<sup>42</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

<sup>43</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”

<sup>44</sup> *Ibid.*

<sup>45</sup> The word “*لطِيفًا*”=“*لَطِيفًا*” in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle* or *gentle* or both. See *البَصَارَ* “*لَطِيفًا*” ascribed to Allah, becomes one Allah's most beautiful *attributive* =

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neena* (*he*: devotedly obeyers/ submitters) and the *qa'neta'te* (*she*: devotedly-obeyers/ submitters) and the *ssa'deena* (*he*-they always truth enforcers) and the *ssa'deqa'te* (*she*-they-always-truth-enforcers) and the *ssa'bereena* (they who endure patience) and the *ssa'bera'te* (*she*-they who endure patience), and the *kha'she'en*<sup>46</sup> (*who*: totally subdued their body, sight and sound, bow in the Prayer) and the *she-kha'she'ena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he*-they-fasting) and the *ssa'ema'te* (*she*-they-fasting) and the he-keepers-up<sup>47</sup> (*of*) their *foroja* (orifices/ private-parts) and the she-keepers-up (*of* their *foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of* Allah multitudinously), prepared Allah for them forgiveness<sup>w</sup> and great remuneration.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمَنَاتِ  
وَالْقَنِينَ وَالْقَنِينَاتِ  
وَالصَّدِيقِينَ وَالصَّدِيقَاتِ  
وَالصَّدِيرِينَ وَالصَّدِيرَاتِ  
وَالخَشِيعِينَ وَالخَشِيعَاتِ  
وَالْمُنَصِّدِقِينَ وَالْمُنَصِّدِقَاتِ  
وَالصَّتِيمِينَ وَالصَّتِيمَاتِ  
وَالْمُحْفَظِينَ فِرُوجَهُمْ وَالْمَحْفَظَاتِ  
وَالذَّكَرِينَ اللَّهُ كَثِيرًا  
وَالذَّكَرَاتِ أَعَدَ اللَّهُ لَهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا

٣٥

36. And neither [was] for a he-believer and nor [too for] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she]<sup>y</sup><sup>48</sup> of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] strayed, a stray manifester.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةً إِذَا قَضَى  
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمْ  
الْخَيْرُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ  
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

وَإِذْ تَقُولُ لِلَّدِي أَنْعَمَ اللَّهُ عَلَيْهِ  
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَلَيْكَ  
زَوْجَكَ وَأَنْقَلَ اللَّهُ وَتَخْفِي فِي  
نَفْسِكَ مَا اللَّهُ مُبِدِيهٌ وَتَخْشِي  
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَهُ فَلَمَّا

37. And *edha* (*when/ whereas*) [you<sup>s</sup>] say to whom<sup>r</sup> *an'ama*<sup>49</sup> (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on him and *an'ama* you<sup>g</sup> on him: *ettaqey* (*let-reverentially guard* [you<sup>s</sup>] *not to displease*) Allah; and [you<sup>s</sup>] conceal in your<sup>t</sup> self<sup>w</sup> (*that*) which<sup>a</sup> Allah (*is*) its<sup>x</sup> discloser; and *takhsha* (*reverently-fear* [you<sup>s</sup>]) the mankind and Allah (*is*) righter<sup>50</sup> to [you<sup>s</sup>]

= names, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>46</sup> The word “خاشعين,” = *khashe'en*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'en* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So those who had totally subdued their body, sight and sound. Also some time “الخاشعين” = they who bow in the Prayer. See *البيان* and *السان*.

<sup>47</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

<sup>48</sup> The word is “خيرة” translated as “choice-she,” feminized. Clearly “choice” in English is neutral, and in Arabic could be masculine or feminine, as such femininity is “مجازٍ” = figurative. However, the word “خيرة” is “مصدر” = “infinitive noun,” used for strengthening the idea that a Muslim must/ should not choose other than what Allah or His Messenger chose for him/ her..

<sup>49</sup> See the Lexicon attached to this Translation for the word “أنعم.”

<sup>50</sup> The word “righter” is a comparative adjective of “right,” see *Merriam Webster’s Dictionary*. And “أحق” = “righter” as an adjective comparative.

takhsha Him; so *lamma* (*when/ whence*) consummated Zaydon of her a *wattaran*<sup>51</sup> (*wishful-need*) We wedded you<sup>g</sup> her, to not be on the believers a *harajon*<sup>52</sup> (*constraint/ sin*) in their *ad'eya*<sup>53</sup> (*adopted sons*) wives when they<sup>z</sup> consummated of them<sup>y</sup> a *wattaran*; and [was] Allah's command *mafoolan*<sup>54</sup> (*that which is inevitably done/ fulfilled*).

فَضَّلَ زَيْدٌ مِّنْهَا وَطَرَا رَوْجَنَكُهَا  
لِكَنَّ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرجٌ  
فِي أَزْوَاجِ أَدْعَيَاهُمْ إِذَا قَضَوْا مِنْهُنَّ  
وَطَرَا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٢٣﴾

38. Not [was] on the Prophet of a *harajen*<sup>55</sup> in what decreed Allah for him; Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before; and [was] Allah's command a fate *mugdooran* (*fated/ already predeterminedly fated*).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ سُنَّةً اللَّهِ فِي الَّذِينَ خَلَقَ مِنْ  
قَبْلٍ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ﴿٢٤﴾

39. Who<sup>r</sup> communicate they<sup>z</sup> Allah's messages<sup>w</sup> and *yakhsha* (*they<sup>z</sup> reverentially-fear*) Him and not *yakhsha* they<sup>z</sup> an *abadan*<sup>56</sup> (*a lone/ any-one*) except Allah, and sufficed by Allah *Haseeban* (*Meticulous Reckoner*).

الَّذِينَ يُلْعِنُونَ رَسُولَ اللَّهِ  
وَيَخْشُونَهُ، وَلَا يَخْشُونَ أَحَدًا إِلَّا اللَّهُ  
وَكَفَى بِاللَّهِ حَسِيبًا ﴿٢٥﴾

40. Not [was] Mohammad a father for an *abaden* (*a lone/ any-one*) of your<sup>n</sup> men; [and,] but Allah's messenger and the prophets' seal/terminus;<sup>57</sup> and [was] Allah by every-thing Omniscient.

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِكُمْ  
وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّنَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيهِمَا ﴿٢٦﴾

41. O you, who<sup>r</sup> they<sup>z</sup> believed: let-remember you<sup>z</sup> Allah a multitudinous remembrance.

يَتَأَلَّمُ الَّذِينَ إِمَانُوا أَذْكُرُوا اللَّهَ ذَكْرًا  
كَثِيرًا ﴿٢٧﴾

42. And *sabbe'ho*<sup>58</sup> (*let-say [you<sup>f</sup>]: subhana Allah*) (*to*) Him *bukratan*<sup>w59</sup> (*early dawn*)<sup>w</sup> and *asseylan*<sup>60</sup> (*late afternoon*).

وَسِيَّدُوهُ بَكْرًا وَأَصِيلًا ﴿٢٨﴾

43. He Who prays<sup>61</sup> on you<sup>b</sup> and His angels [pray they<sup>z</sup> on you<sup>b</sup> too], to exit you<sup>b</sup> from the darknesses<sup>w</sup> to the illumination;<sup>x</sup> and [He] [was] by the believers, *Raheeman* (*multitudinous mercy Giver*).

هُوَ الَّذِي يُصَلِّ عَلَيْكُمْ وَمَلَائِكَتَهُ  
لِيُخْرِجَكُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ  
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٢٩﴾

<sup>51</sup> The word “وطر” means a wish concerning a need.

<sup>52</sup> The word “صرق الضيق” = “صرق اللسان” see “أصيق الضيق,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “صرق,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “صرق” could mean “sin.”

<sup>53</sup> See footnote 5 regarding *ad'eya*=adopted-sons.

<sup>54</sup> The word “mafoolan”=“مفولًا” is an objective, singular masculine noun, for which there is no English equivalent.

<sup>55</sup> See footnote 52 above regarding “صرق”.

<sup>56</sup> See the Lexicon attached to this Translation for “أحد.”

<sup>57</sup> That is *hermetical closure* and *irrevocable terminus*, i.e. he is the *final* or *last/ consummator* of the Prophets. This is what the Arabic tongue expression means, i.e. what the Arabs understand =“خاتم النبىين”=“the Prophets' seal/terminus” to mean. And one must remember that The Qur'aan is: “Qur'aan Arabic,” per Ayah (Surah 12:2), and “while this (the diction of The Qur'aan is) a tongue Arabic manifester.” (s16:103). So to take the word “خاتم” by itself, to mean “ring” as some seem to do, could not be furthest from the truth and the right.

<sup>58</sup> The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>59</sup> The word “bukratan,” literally means the time between Fajr (early dawn) Prayer and sunrise.

<sup>60</sup> The word “aseyla,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

<sup>61</sup> Qur'aan commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His mercy on and contentment towards the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

44. Their greeting, <sup>w</sup> day *yalqawnaho* (they<sup>z</sup> meet Him) (*is*) peace; and [He] prepared for them a remuneration-kareeman(bounteous, ennobling and of multiple uses/ effects).

نَجَّيْتَهُم بِيَوْمٍ يَلْقَوْنَهُ سَلَامٌ وَاعْدَ لَهُمْ  
أَجْرًا كَمَا

45.O, you the Prophet, verily We sent you<sup>g</sup> a witnesser-/testifier and a *mubashsheran*<sup>62</sup> (iterative teller of pleasant tiding) and *na'iheeran* (iterative warner).

يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا  
وَمُبَشِّرًا وَنَذِيرًا

46. And inviter to Allah by His leave and a lamp illuminator.

وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ وَسَرَاجًا  
مُنِيرًا

47. And *bashshere*<sup>63</sup> (let-tell pleasant tidings [you<sup>s</sup>]) the believers that surely for them from Allah a munificence big.

وَبَشِّرْ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِنَ اللَّهِ  
فَضْلًا كَثِيرًا

48. And let-not obey [you<sup>s</sup>] the unbelievers and the hypocrites; and let-forsake [you<sup>s</sup>] their annoyance and let-trust [you<sup>s</sup>] on Allah; and sufficed by Allah a Custodian.

وَلَا نُطِيعُ الْكُفَّارِ وَالْمُنَافِقِينَ  
وَدَعْ أَذْنُهُمْ وَتَوَكَّلْ عَلَى اللَّهِ  
وَكَفَى بِاللَّهِ وَكِيلًا

49.O you who<sup>r</sup> believed they<sup>z</sup> if married you<sup>c</sup> the shebelievers, afterwards divorced them<sup>y</sup> you<sup>c</sup> of before that *tamaso*(you<sup>z</sup> touch/ come-on to/ have sexual relation with) them<sup>y</sup> then not for you<sup>b</sup> on them<sup>y</sup> of an *eddaten*<sup>w64</sup> (the Share'yah prescribed waiting period for a woman before remarrying after being widowed or divorced) <sup>w</sup> that you<sup>z</sup> count it<sup>w</sup> (as edda'ten); so *mattey'ao*<sup>65</sup> (let-you<sup>z</sup> relish the transitory worldly delights) them<sup>y</sup> and let-release them<sup>y</sup> you<sup>z</sup> a beautiful release.

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكْحَتْهُم  
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ  
أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ  
عِدَّةٍ تَعْنِدُونَهُنَّا فَمَيْعَوْهُنَّ وَسِرْجُوْهُنَّ  
سَرَاحًا جَمِيلًا

50.O, you the Prophet, verily We legitimated for you<sup>g</sup> your<sup>t</sup> *azwaj* (spouses) whom<sup>v</sup> *aa'tayta*(you<sup>g</sup> accorded) their<sup>y</sup> remunerations and what possessed your<sup>t</sup> right-hand<sup>w</sup> of what Allah *afa'da*<sup>66</sup> (retributed easy-booty without fight) on you<sup>g</sup> and your<sup>t</sup> paternal uncle's daughters and your<sup>t</sup> paternal aunt's daughter, and your<sup>t</sup> maternal uncle's daughters and your<sup>t</sup> maternal aunt's daughters who<sup>v</sup> emigrated-they<sup>ym</sup> with you<sup>g</sup> and a woman she-believer, *en(if)* granted-she<sup>y</sup> her-self<sup>w</sup> for the Prophet, *en* the Prophet wanted to *yastan'keba* (accept-granting-of-marrying her) purely for you<sup>g</sup> of lesser than/without<sup>67</sup> the believers; *qad* (already and affirmatively) We knew

يَأَيُّهَا النَّبِيُّ إِنَّا أَحَلَّنَا لَكَ  
أَزْوَاجَ الْأَيْمَنِ إِنَّا أَتَيْتَ أُجُورَهُنَّ  
وَمَا مَلَكْتَ يَمْسِنَكَ مِمَّا أَفَاءَ اللَّهُ  
عَلَيْكَ وَبَنَاتِ عَيْنَكَ وَبَنَاتِ عَمَتِكَ  
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالِنِكَ الَّتِي  
هَاجَرَنَّ مَعَكَ وَأَمْرَةَ مُؤْمِنَةَ إِنَّ  
وَهَبْتَ نَفْسَهَا لِلَّهِ إِنَّ أَرَادَ اللَّهُ إِنَّ  
يَسْتَنِكْحَا خَالِصَةً لَكَ مِنْ دُونِ  
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا

<sup>62</sup> See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheran*=بِشَرٌ / بَيْشَرٌ / مُبَشِّرٌ

<sup>63</sup> Ibid.

<sup>64</sup> The word "eddah" means the Share'yah prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced.

<sup>65</sup> The word "mattey'oohunna" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

<sup>66</sup> The word "أَفَاءَ" means "retributed easy-booty without fight." See الراغب.

<sup>67</sup> The expression "من دون" means "from lesser than" or "from without."

what We decreed on them in their *azwaj* (*spouses*) and what possessed their *aymano* (*right-hands*)<sup>w</sup> in-order not to be on you<sup>g</sup> a *harajon*<sup>68</sup> (*constraint/sin*); and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
مَلَكَتْ أَيْمَانُهُمْ لِكِيلًا يَكُونَ  
عَلَيْكَ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا

51. [You<sup>s</sup>] defer whom<sup>p</sup> [you<sup>s</sup>] will of them<sup>y</sup> and [you<sup>s</sup>] lodge/*retreat* to you<sup>g</sup> whom<sup>p</sup> [you<sup>s</sup>] will; and whom<sup>p</sup> *ebtaghayta*<sup>69</sup> (*earnestly-quested you<sup>s</sup>*) of whom<sup>p</sup> isolated you<sup>g</sup> then no sin<sup>70</sup> (*is*) on you<sup>g</sup>; *tha'leka* (*afar-that-it-/that*)<sup>x</sup> (*is*) closer to *taqarra* (*cool<sup>w</sup> eyes*)<sup>71</sup> (*of*) their<sup>y</sup> and not sadden-they<sup>y</sup> and (*would*) delight-they<sup>y</sup> by what *aa'tayta'hunna* (*you<sup>g</sup> accorded them<sup>y</sup>*) [*all-of-them<sup>y</sup>*]; and [was] Allah Omniscient Forbearer.

﴿ تُرْجِي مَنْ شَاءَ مِنْهُنَّ وَتَغْوِي إِلَيْكَ  
مَنْ شَاءَ وَمَنْ أَبْنَغَيْتَ مِنْ عَرَبَاتْ فَلَا  
جُنَاحٌ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَرَ  
أَعْيُنَهُنَّ وَلَا يَخْرُبَ وَيَرْضَيْنَ بِمَا  
إِلَيْهِنَّ كَلَهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي  
قُلُوبِكُمْ وَكَانَ اللَّهُ عَلَيْمًا حَلِيمًا ﴾

52. Not legitimates for you<sup>g</sup> the women from after; and neither that [you<sup>s</sup>] substitute by them<sup>y</sup> of wives and albeit charmed you<sup>g</sup> their<sup>y</sup> *husno*<sup>72</sup> (*ultimately perfect beauty and adornment*) except what possessed your<sup>t</sup> *yameno* (*right-hand*);<sup>w</sup> and [was] Allah over everything *Raqeeban* (*Watcher/Observer*).

لَا يَحِلُّ لِكَ النِّسَاءَ مِنْ بَعْدِ وَلَا أَنْ  
تَبَدَّلَ بِهِنَّ مِنْ أَرْوَاحِهِنَّ وَلَوْ أَعْجَبَكَ  
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ وَرَقِيبًا ﴾

53. O, you who<sup>r</sup> believed they<sup>z</sup> let-not enter you<sup>z</sup> the Prophet's houses, except that (*to be*) permitted for you<sup>b</sup> to a *tta'uamen*<sup>x</sup> (*wheat/edible/food-grains*)<sup>x</sup> other than looking you<sup>z</sup> its<sup>x</sup> *ena* (*preparation/readiness*); [and,] but if (*to be/being*) invited you<sup>c</sup> so let-enter you<sup>z</sup>, then *edha* (*when*) *tta'emtom* (*you<sup>c</sup> ingested*), then let-disperse you<sup>z</sup> and not *musta'anesa* (*sociability-seekers you<sup>r</sup>*) for a *hadeethen* (*conversation among you<sup>s</sup>* / or possibly *learning of a statement/action by the Prophet, SAW*); verily *tha'lekum* (*collective afar that*)<sup>x</sup> [was] annoying the Prophet, so *yest'ah-yeye* (*shies/shames*) from you<sup>b</sup> and Allah *yest'ah-yeye* (*shies/shames*) not from the right; and when you<sup>c</sup> ask them<sup>y</sup> *mata'an*<sup>73</sup> (*furnishing/chattel/things for utility*) then let-ask them<sup>y</sup> you<sup>z</sup> from beyond a *hej'a'ben* (*veil/shroud*); *tha'lekum*<sup>x</sup> (*is*) *att'haro* (*more purging*) for your<sup>n</sup> hearts and

يَأَيُّهَا الَّذِينَ آمَنُوا لَا نَدْخُلُ  
بُيوْتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ  
إِنْ طَعَامٌ غَيْرَ نَظَرِينَ إِنَّهُ وَلَكُنْ  
إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ  
فَأَنْشَرُوا وَلَا مُسْتَعْنِسِينَ لِحَدِيثِ إِنَّ  
ذَلِكُمْ كَانَ يُؤْذِنُوا النَّبِيُّ فَيَسْتَعْجِي  
مِنْكُمْ وَاللَّهُ لَا يَسْتَعْجِي مِنَ الْمُعْجِي  
وَإِذَا سَأَلُوكُمْ مَتَعًا فَسَأَلُوكُمْ  
مِنْ وَرَاءِ جَهَنَّمَ ذَلِكُمْ أَطْهَرُ  
لَفْلُوكُمْ وَلَفْلُوكُمْ وَمَا كَانَ  
لَكُمْ أَنْ تُؤْذِنُوا رَسُولُ اللَّهِ

<sup>68</sup> See footnote 52 above regarding حرج.”

<sup>69</sup> The word “طلب حثٍّ” = “<sup>ابْتَغَى</sup>” meaning: *earnestly quested*.

<sup>70</sup> See the Lexicon attached to this Translation for the meaning of the word جناح “figuratively taken to symbolize the sin. So, no جناح = no sin.

<sup>71</sup> The *Qur'aanic* statement “تَقْرَرَ أَعْيُنَهُنَّ” is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

<sup>72</sup> Some linguists suggest that the *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See the *الهادي*

<sup>73</sup> The word “متاع” = “*mata'an*” has many meanings, among them: *furnishings, chattel, things for utility*. See the Lexicon attached to this Translation for more elaboration.

their<sup>y</sup> hearts;<sup>w</sup> and not [was] for you<sup>b</sup> to annoy Allah's Messenger and let-not marry you<sup>z</sup> his wives from after him ever; verily *tha'lekum*<sup>x</sup> [was] *enda* (by munificence of/by Rule of) Allah great.

وَلَا أَن تَنْكِحُوا أَزْوَاجَهُ، مِنْ بَعْدِهِ  
أَبْدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ  
عَظِيمًا

54. En(if) you<sup>z</sup> disclose/flash a thing or you<sup>z</sup> conceal it;<sup>x</sup> then verily Allah [was] by every-thing Omniscient.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ يُكَلِّ شَيْءٍ عَلَيْهَا

55. No *jonaha*<sup>74</sup> (*sin*) (*is*) on them:<sup>y</sup> in their<sup>v</sup> fathers and nor their<sup>y</sup> sons and nor their<sup>v</sup> brothers and nor their<sup>y</sup> brothers' sons and nor their<sup>y</sup> sisters' sons and nor their<sup>y</sup> women and nor what possessed<sup>w</sup> their<sup>y</sup> *aymano* (*right-hands/slaves*),<sup>w</sup> and *ettaqeyna* ([*let-you*<sup>y</sup>] reverentially guard against the displeasure of) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*).

لَا جُنَاحَ عَلَيْهِنَّ فِي إِبَاهَنَّ وَلَا  
أَبْنَاهَنَّ وَلَا إِخْوَنَّ وَلَا أَنْتَهَنَّ  
لِجَنَاحِهِنَّ وَلَا أَبْنَاءَ أَخْوَهُنَّ وَلَا  
نَسَابِهِنَّ وَلَا مَلَكَتْ أَيْمَنَهُنَّ  
وَاتَّقِنَّ اللَّهَ إِبْكَ اللَّهَ كَانَ عَلَىٰ شُكْرٍ  
شَيْءٌ شَهِيدًا

56. Verily Allah and His angels pray<sup>75</sup> they<sup>z</sup> on the Prophet; O you who<sup>r</sup> believed they<sup>z</sup> let-pray you<sup>z</sup> on him and *salleymo* (*let-say you*<sup>z</sup> "peace be on him" and let-submit you<sup>z</sup> to him)<sup>76</sup> *tasleeman*<sup>77</sup> (*absolute submission*).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَىٰ  
الَّذِي يَكَاهُ الَّذِينَ آمَنُوا صَلَوةً  
عَلَيْهِ وَسَلَّمُوا تَسْلِيمًا

57. Verily who<sup>r</sup> annoy they<sup>z</sup> Allah and His Messenger cursed them Allah in the world<sup>w</sup> and the Hereafter;<sup>w</sup> and [He] prepared for them a torment, humiliative.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعْنُهُمْ  
الَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعْدَ لَهُمْ  
عَذَابًا مُهِينًا

58. And who<sup>r</sup> annoy they<sup>z</sup> the he-believers and the she-believers by other than what *ektasaboa*<sup>78</sup> (*reciprocally earned they*<sup>z</sup>) so *qad* (*already and affirmatively*) they<sup>z</sup> encumbered a calumny and a sin manifester.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنَاتِ  
وَالْمُؤْمِنَاتِ يُغَيِّرُ مَا أَكْتَسَبُوا  
فَقَدِ أَحْتَلُوا بِهَنَّا وَإِثْمًا مُبِينًا

59. O, you the Prophet: let-[you]say for your<sup>t</sup> wives and your<sup>t</sup> daughters and the believers' women (*to*) nigh<sup>w</sup> they<sup>z</sup> on them<sup>y</sup> of *jalabeebehunna*<sup>80</sup> (*their*<sup>y</sup> body

يَكَاهُ الَّتِي قُلْ لِأَرْوَاحِكَ وَبَنَائِكَ  
وَنَسَاءُ الْمُؤْمِنَاتِ يُدِينُنَّ عَلَيْهِنَّ مِنْ

<sup>74</sup> See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the sin itself. So, no "جناح" = no sin.

<sup>75</sup> Qur'aan commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

<sup>76</sup> The word "سلموا" conveys double meanings: (1) you say: peace upon him; and (2) you submit to him. As the Ayah says: سلموا تسليماً و ليس سلموا سلاماً. Thus, "سلموا" is the *infinitive* of submission, *not* the *salam*.

<sup>77</sup> The word "تسليماً" is an *infinitive* noun, thus to be so denoted by: *absolute*.

<sup>78</sup> The word "اكتسبوا" rooted in "اكتسب" = "الإفتعال" = "افتعل، و ليس فاعل أو تفاعل" hence "spurious-reciprocity," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed and the deed likes the doer*, consequently the *doer* gets *accustomed* to the *deed*, making a consortium relation with the *deed* itself and giving rise to "الافتعال" = "spurious-reciprocity." Also, "اكتسبت" "اكتسبت" has more letters-construct implying more positive or negative meaning, in this case a negative one. Perhaps, and Allah knows best, that the "الاكتساب" if it happens once, it is *pardonable* but more than that it may not be.

<sup>79</sup> The word "يرخين أو يسبلن" that is "يقربن" = "يد نين" = "يد دنا" from "قرب". See "اللسان". Thus, "يد نين" = "يد دنا" = "near, ease, let fall, relax, amply broad, let fall dawn." Qur'aan commentators are *not* unanimous as to the exact and specific meaning of "يد دنا," *per se*; but linguistically all agree that it means from "قرب" = "دنا" They =

*covers); tha'leka (afar-that-it/that)<sup>x</sup> (is) nigher to (be) known-they<sup>y</sup> so not (to be) annoyed they;<sup>y</sup> and [was] Allah Gha-fooran (iterative Forgiver), Raheeman (iterative mercyGiver).*

جَلَبَتِهِنَّ ذَلِكَ أَدْقَنَ أَنْ يُعْرَفَ فَلَا  
يُؤْذِنُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

٦١

60. *La'en (indeed if) not desisted the hypocrites and who<sup>r</sup> (are) in their hearts illness<sup>81</sup> and the murjeoona (agitators spreading fallacies and tumults in society) in the city; surely assuredly<sup>82</sup> nughrey (We allure/ incite) you<sup>g</sup> by them; afterwards they<sup>z</sup> neighbor you<sup>g</sup> not in it<sup>w</sup> except a few/a little.*

لَئِنْ لَّرَ بِنَنِهِ الْمَنْفَعُونَ وَالَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ وَالْمُرْجَفُونَ فِي  
الْمَدِينَةِ لَغَرِيبَنَكَ بِهِمْ ثُمَّ لَا  
يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

٦٢

61. *Malooneena<sup>83</sup> (they who are accursed) wherever they<sup>z</sup> (are to be) grabbed,<sup>84</sup> taken they<sup>z</sup> and quttelo (iteratively had been killed they<sup>z</sup>) taq'tellan (utter killing).<sup>85</sup>*

مَلَعُونِينَ أَيْنَمَا ثُقِفُوا أَخْذُوا  
وَقُتِلُوا تَقْتِيلًا

٦٣

62. Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before and never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> an substitution.<sup>x</sup>

سُنَّةُ اللَّهِ فِي الْأَيَّرِ كَ خَلَوْ مِنْ  
قَلْ وَلَنْ تَجِدَ لِسُنَّةَ اللَّهِ تَبَدِيلًا

٦٤

63. Ask you<sup>g</sup> the mankind *a'n* (regarding) The Hour;<sup>w</sup> let-say [you<sup>s</sup>]: verily only its<sup>w</sup> knowledge (is) enda (by munificence of/ by Rule of) Allah; and what *yudrey*<sup>86</sup> (makes profoundly understand) you<sup>g</sup> *la'alla* (craving currently unavailable deed that/ perhaps) The Hour<sup>w</sup> [she] be<sup>w</sup> nighly.<sup>x</sup>

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا  
عَلِمَهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَى  
السَّاعَةِ تَكُونُ قَرِيبًا

٦٥

64. Verily Allah cursed the unbelievers and [He] prepared for them a *Sa'eran*<sup>w</sup> (intensely kindling Fire).<sup>w</sup>

إِنَّ اللَّهَ لَعَنَ الْكُفَّارِ وَأَعْدَ لَهُمْ  
سَعِيرًا

٦٦

65. Immortals they<sup>z</sup> (are) in it<sup>w</sup> forever, not find they<sup>z</sup> a *wa'leyan* (guardian/ ally) and nor *na'sseran* (iterative succorer).

خَلِيلِينَ فِيهَا أَبَدًا لَا يَحْدُونَ وَلَيَّا  
وَلَا نَصِيرًا

٦٧

66. Day *toqallabo* (to be iteratively transposed) their faces in The Fire<sup>w</sup> they<sup>z</sup> say: *yalaytana* (*O, for a longing that we*) obeyed we Allah and we obeyed the Messenger.

يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ  
يَنَائِنَا أَعْلَمَا اللَّهُ وَأَطْعَنَا الرَّسُولُ

٦٨

<sup>80</sup> also agree that it means "يرجعن" But from here they all go on to say different things.

The word "jalabeel" is plural for a "jelbab" which is a body cover which is larger than a "khemar" = (head-kerchief) and smaller than a "reda'a" = a large cover. See *اللسان*.

<sup>81</sup> The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

<sup>82</sup> The "ل" in "لَنْ" is a juratory "ل" amounting to= التاكيد "الْقُسْمُ لِلْتَّاكِيدِ" i.e. affirmation, expressed by "assuredly".

<sup>83</sup> The word "malooneen" = is masculine, plural objective noun, "they that are cursed," nor English equivalent.

<sup>84</sup> The word "taqfa" rooted in "تفق" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "ادركه ببصره لَحْةٌ فِي النَّظَرِ" ظفر به "صادف" respectively. See *اللسان* and *البصائر*. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

<sup>85</sup> The word "taqfa" is "مفعول مطلق" = "objective compliment" = "infinitive noun," i.e. intensifying the action of its verb, hence "utter" is prefixed for such an intensification of killing. See *إعراب القرآن، لمحمد صافي*.

<sup>86</sup> The word "Taqri" is from "درایة" which is far more reaching than the simple "knowledge," as it extends to having deep understanding of the subject matter.

67. And they<sup>r</sup> said: (O,) our Lord, verily we *a'ta'ana* (*we obeyed*) our masters and our bigs,<sup>87</sup> so they<sup>r</sup> misled us the path.

وَقَالُوا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّيِّلًا

68. (O,) our Lord: *aa'tey* (*let-[You<sup>s</sup>] accord*) them twain doubles of the torment and curse them a big curse.

إِنَّا عَاهَمُهُمْ ضَعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنَاهُمْ كَثِيرًا

69. O you who<sup>r</sup> believed they:<sup>r</sup> let-not be you<sup>r</sup> like who<sup>r</sup> annoyed they<sup>r</sup> *Mosa* (*Moses*) then absolved him Allah of what they<sup>r</sup> said; and [was] [he] *enda* (*by munificence of/by Rule of* Allah *wajeehan* (*notable/prestigious*)).

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ أَذَدُوا مُؤْمِنَيْ فَبَرَأَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

70 O you, who<sup>r</sup> believed they<sup>r</sup> *ettaqo* (*let-reverentially guard you<sup>r</sup> not to displease*) Allah and let-say you<sup>r</sup> a sound say.

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَتَقُولُوا اللَّهُ وَقُولُوا قُولًا سَدِيدًا

71. [He] mends for you<sup>b</sup> your<sup>n</sup> works and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and whoever [he] obeys Allah and His Messenger then *qad* (*already and affirmatively*) [he] won a great win.

يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

72. Verily We aradhma (*We offered*) the *amanata*<sup>w</sup> (*entrustment of Allah's Ordinance*)<sup>w</sup> on the Heavens<sup>w</sup> and the Earth<sup>w</sup> and the mountains<sup>x</sup> then *abayna*<sup>w88</sup> (*they<sup>y</sup> categorically-refused*) to bear<sup>y</sup> it<sup>w</sup> and disquieted<sup>y</sup> [they<sup>y</sup>] from it; and bore it<sup>w</sup> the mankind; verily he [was] *dhalomon*<sup>89</sup> (*iterative injustice-doer*), *jaholan*<sup>90</sup> (*he who iteratively acts: ignorantly or incorrectly*).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْتُكَ أَنْ يَحْمِلْنَا وَأَشْفَقْنَاهُمْ مِنْهَا وَحَمَلَهَا الْإِنْسَنُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

يَعِذِّبُ اللَّهُ الْمُنْفَقِينَ وَالْمُنْفَدِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا



<sup>87</sup> The word “كُبَرَاءُنَا” means our *bigs*= *individuals of outstanding importance or power*, i.e. *community-dignitaries*.

<sup>88</sup> The word *abayna*=“أَبَيْنَ” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused*.

<sup>89</sup> See the Lexicon attached to this Translation for “ظلم”=“ظالم”; “كثير الظلم”=“iterative injustice-doer” and “أَظْلَمْ”=“wronger.”

<sup>90</sup> The word “جهولاً”=“jaholan” is rooted in “جهل” meaning: he who *iteratively acts: ignorantly or incorrectly*. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. The praise (*is*) for Allah, Who for Him (*is*) what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and for Him (*is*) the praise in the Hereafter<sup>w</sup> and He (*is*) The *Hakeemo*<sup>1</sup> (*infinite hekmah*<sup>2</sup> Possessor), The Proficient.
2. Knows [*He*] what transpierces in the Earth<sup>w</sup> and what emerges from it<sup>w</sup> and what descends from the sky<sup>w</sup> and what *ya'arojo* (*curvilinearly ascends*) in it;<sup>w</sup> and He (*is*) *Ar-Raheemo* (*The iterative mercy Giver*) The *Ghafooro* (*iterative Forgiver*).
3. And said who<sup>r</sup> unbelieved they:<sup>z</sup> not *ta'tey*<sup>w</sup> (*haps/comes to*)<sup>w</sup> us The Hour;<sup>w</sup> let-say [*you*<sup>s</sup>]: *bala*<sup>3</sup> (*certainly-not*); by my Lord, surely assuredly<sup>4</sup> [*it*<sup>w</sup>] *ta'tey*<sup>w</sup> you;<sup>b</sup> Knower (*of*) the invisible and neither evades *a'n* (*off*) Him a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*<sup>w</sup> (*small ant/atom/mote*)<sup>w</sup> in the Heavens<sup>w</sup> and nor in the Earth<sup>w</sup> and neither smaller than *tha'leka* (*afar-that-it/that*)<sup>x</sup> and nor bigger except in a book manifester.
4. To requite [*He*] whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they,<sup>z</sup> those for them (*is*) a forgiveness<sup>w</sup> and a *rez'qon*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> *kareemon*<sup>5</sup> (*bounteous/ennobling and of multiple uses/effects*).
5. And who<sup>r</sup> endeavored<sup>6</sup> they<sup>z</sup> in Our *Ay'aet*<sup>w</sup> (*miracles/signs/proofs*) *mo'aa'jezeena* (*as mutual frustrators*), those for them (*is*) a torment of *rejzen*<sup>7</sup> (*successive/convulsive and perturbing torment*) painful.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ  
وَهُوَ الْحَكِيمُ الْخَيْرُ

يَعْلَمُ مَا يَجْعَلُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَى وَرَبِّ لَنَا تَائِنَكُمْ عَلَيْهِ الْغَيْبُ لَا يَعْزِزُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّدَقَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةً وَرَزْقٌ كَرِيمٌ

وَالَّذِينَ سَعَوْ فِي إِلَيْنَا مُعَجِّزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِّنْ رَّجِزِ أَلِيمٍ

<sup>1</sup> See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيم" and "حَكِيم".

<sup>2</sup> See the Lexicon attached to this Translation for "hekmah".

<sup>3</sup> The word "*bala*" = "certainly-not" is absolutely not synonymous with "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>4</sup> The "L" in "*لتَائِنَكُمْ*" is a *juratory* "الْتَّاكِيد" = "الْقُسْم" amounting to = "الْتَّاكِيد" = "الْقُسْم" i.e. affirmation, expressed by "assuredly"

<sup>5</sup> The word "*kareem*" = "كَرِيم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: bounteous, ennobling and of multiple uses/effects.

<sup>6</sup> The word "سعى" has several meanings, depending on the context: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) i.e. مضى "مَضَى" = treading = walk on, over, or along; (3) عمل باجهاد "عَمَلَ بِاجْهَادٍ" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) قصد "قَصْد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "إِلَام." See *الصائر*, *اللسان*, and *اللسان*.

<sup>7</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

6. And see who<sup>r</sup> oto (*had been accorded they*)<sup>x</sup> the knowledge, which<sup>x</sup> (*had been*) descended to you<sup>g</sup> from your<sup>t</sup> Lord, it<sup>x</sup> (*is*) the right and *yahdey* ([it<sup>x</sup>] *divinely-guides*) to *Sseratte* (*specific straight Path of*) The Mighty The *Hameede*<sup>8</sup> (*iteratively praised, iterative praiser He Himself*).

وَيَرِيَ الَّذِينَ أَوْتُوا الْعِلْمَ الَّذِي  
أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ هُوَ الْحَقُّ  
وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

٦

7. And said who<sup>r</sup> unbelieved they<sup>z</sup> shall/do we lead you<sup>b</sup> [*over*] a man *younabbe'o* ([*he*] *inform by piece-of-significant-and-availing-news*) you<sup>b</sup> if you<sup>c</sup> (*had been*) torn every tear, verily you<sup>b</sup> surely (*are*) in a new creation.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَذْلِكُمْ عَلَى  
رَجُلٍ يُنَسِّكُمْ إِذَا مُرْقَمْتُمْ كُلَّ مُرْقَمٍ  
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

٧

8. Has *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or by him a *jennaton* (*insanity/stroke of Jinn*);<sup>w</sup> rather, who<sup>r</sup> not believe they<sup>z</sup> by the Hereafter<sup>w</sup> (*are*) in the torment and the misguidance the afar.

أَفَرَدَى عَلَى اللَّهِ كَذِبًا أَمْ يَهُوَ حَتَّةٌ بَلْ  
الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ فِي الْعَذَابِ  
وَالْأَضَلُّلِ الْبَعِيدُ

٨

9. Have then not they<sup>z</sup> seen to what (*is*) between their hands<sup>w</sup> and their rears of the Heaven<sup>w</sup> and the Earth; *en* (*if*) [We] will [We] implode by them the Earth<sup>w</sup> or [We] drop on them fragments from the sky;<sup>w</sup> verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) surely an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*) for every *abden*<sup>9</sup> (*a: slave/worshipper*) *muneebon*<sup>10</sup> (*iterative returner-penitent*).

أَفَلَمْ يَرَوْا إِنَّ مَا بَيْنَ أَيْدِيهِمْ وَمَا  
خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ  
نَّا نَحْنُ نَخْسِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ  
عَلَيْهِمْ كَسْفًا مِنْ السَّمَاءِ إِنَّ فِي  
ذَلِكَ لَذَيْدًا لِكُلِّ عَبْدٍ مُنِيبٍ

٩

10. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Dawooda* (*David*) from Us a munificence; O, mountains *anwebey*<sup>11</sup> (*let-you<sup>y</sup> reverberate*) with him and the birds [too]; and We softened for him the iron.

وَلَقَدْ عَانِيَنَا دَأْوَدَ مِنَ فَضْلِ  
يَنْجِيلٍ أُوتِيَ مَعَهُ وَالْطَّيْرُ وَالنَّاَلُ  
الْحَدِيدَ

١٠

11. That let-work [*you<sup>s</sup>*] mails<sup>w</sup> and *qadder* (*let-[you<sup>s</sup>] measure*) in the *sar'de* (*successive links*) and you<sup>z</sup> work righteously; verily I am by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).

أَنِّي أَعْمَلُ سَيِّغَتٍ وَقَدَرٍ فِي السَّرَّدِ  
وَأَعْمَلُوا صَلِحًا إِنِّي بِمَا تَعْمَلُونَ  
بَصِيرٌ

١١

12. And for *Solaymana* (*Solomon*) the wind<sup>w</sup> its<sup>w</sup> *ghodowo* (*going from dawn-until-sunrise*) (*is*) a month and its<sup>w</sup> *rawaho*<sup>12</sup> (*coming from afternoon until sunset*) (*is*) a month; and We liquefied for him the molten-brass's well;<sup>w</sup> and of the Jinn who<sup>P</sup> [*he*] works between his both hands<sup>w</sup><sup>13</sup> by his Lord's leave; and whoever

وَلِسْلِمَنَ الرِّيحَ غَوْهَا شَهْرٌ  
وَرَوَاحَهَا شَهْرٌ وَأَسْلَنَا لَهُ عَيْنَ  
الْقَطْرِ وَمَنْ أَلْجَنَ مَنْ يَعْمَلُ بَيْنَ

١٢

<sup>8</sup> The word “Hameed”=“حمد” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

<sup>9</sup> The word “abden” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the Lexicon attached to this Translation for an elaboration.

<sup>10</sup> The word “منب” from “أناب” means *iteratively returned penitent*. See the *الراغب*.

<sup>11</sup> Clearly *Dawood* (*David*) was *yousabbabo* (*he was signalizing Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah. So, the mountains and the birds were commanded to reverberate what he was *yousabbobo* by it.

<sup>12</sup> In English there is no exact corresponding words for “غدو” = “*ghodowo*” meaning (*going from dawn-until-sunrise*) and “رواح” = “*rawaho*,” (*coming from afternoon until sunset*); also “رواح” = “*rawaho*,” may mean “عشى,” i.e. “asheyyo” (*early night or the whole night*).

<sup>13</sup> The phrase “between his both hands” is a lofty Arabic tongue expression meaning: *before him, in his front*.

[*he*] swerves of them *a'n* (*off*) Our command We (*make*) him taste of torment (*of*) the *Sa'eere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

يَدِيهِ يَلْذِنُ رَبِّهِ وَمَنْ يَرْعِ مِنْهُمْ عَنْ  
أَمْرِنَا نُذَقُهُ مِنْ عَذَابِ السَّعِيرِ

13. They<sup>z</sup> work for him whatever<sup>14</sup> [*he*] wills of niches and statues and large-bowls like cisterns and pots anchors<sup>15</sup> (*catches/fasteners/stabilizers*);<sup>16</sup> O, let-work you<sup>z</sup> *Dawooda's* (*David's*) *aala* (*family/house/kin*) thank; and a few of My *eba'de* (*worshippers/submitters/slaves*) (are) the *shakooro* (*iterative thankers*).

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَرِّبٍ  
وَتَمْثِيلٍ وَجْفَانٍ كَالْجَوَابِ وَقُدُورٍ  
رَّاسِيَتٍ أَعْمَلُوا إَمَّا دَاؤِدٌ شَكَرٌ  
وَقَلِيلٌ مِنْ عَبْدِي الشَّكُورُ

14. So *lamma* (*when/whence*) We judged on him the death, not led them over his death except the Earth's<sup>w</sup> *dabba'to*<sup>17</sup> (*she-moving-creature*), eating<sup>w</sup> [*she*] his *mensa'ata*<sup>w</sup><sup>18</sup> (*staff for push-on*);<sup>w</sup> then *lamma* [*he*] tumbled, the Jinn manifested (*for their selves*) that had were they<sup>z</sup> knowing the invisible not waited they<sup>z</sup> in the torment, the humiliative.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَّمَ  
عَلَىٰ مَوْتِيَّهِ إِلَّا دَاهِبٌ الْأَرْضَ  
تَأْكُلُ مِنْ سَاهِهِ فَلَمَّا حَرَّ تَبَيَّنَتِ  
الْخُلُّنُ أَنَّهُ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا  
لِشَوْافِيَ الْعَذَابِ الْمُهِينِ

15. *Laqad* (*verily, already and affirmatively*) [was] for *Saba'en* in their dwelling an *Aya'tan*<sup>w</sup> (*miracles/signs/proofs*) two gardens of<sup>19</sup> right and left; let-eat you<sup>z</sup> from your<sup>n</sup> Lord's *rez'qe*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> and let-thank you<sup>z</sup> for Him; a good<sup>w</sup> town<sup>w</sup> and a Lord *Ghafooroon* (*iterative Forgiver*).

لَقَدْ كَانَ لِسَبَاعًا فِي مَسْكِنِهِمْ إِيمَانٌ  
جَنَّتَانِ عَنْ يَمِينِ وَشَمَائِلِ كُلُّوْ مِنْ  
رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَهُ  
طِبَّةً وَبَرًّا غَفُورًا

16. Then shunned they;<sup>z</sup> so We sent on them the *A'rem's*<sup>20</sup> cataract; and We substituted them by their twain gardens<sup>w</sup> twain gardens<sup>w</sup> twain possessors (*of*) *okolen* (*fruits/crops/edibles*) *khamtten* (*rotting-like-bitter fruits*) and *ath'len* (*tamarisk*) and a thing of *lote* (*tree*) little.

فَأَعْرَضُوا فَلَرَسَنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ  
وَبَدَلْنَاهُمْ بِحَنَتِهِمْ جَنَّتَيْنِ ذَوَاقَ  
أَكْلِ حَمَطٍ وَأَثْلِ وَشَعِيْرٍ مِنْ  
سِدْرٍ قَلِيلٍ

17. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> We requited<sup>21</sup> them by what unbelieved they,<sup>z</sup> and do We requite except the *kafogra* (*multitudinous unbeliever/ingrate*).<sup>22</sup>

ذَلِكَ جَرَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ  
بُحْرَى إِلَّا الْكُفُورُ

18. And We made between them and [between] the

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرَى الَّتِي

<sup>14</sup> The particle “ما” = “مَا مُوصَلٌ” = “مَا أُدَاهَ شَرْطٌ” = connective noun meaning *that which*. See اعراب القرآن, لـ احمد الحلب and اعراب القرآن, لمحمود صافي الذر المصنون.

<sup>15</sup> That is the mountains.

<sup>16</sup> That is these pots are so *huge in size* that they are fixed on their stand-on supports.

<sup>17</sup> For lack of a better term I chose a “she-moving-creature” for “دَاهِبٌ” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>18</sup> The word “العصَا الَّتِي يَنْسَا بَهَا أَيْ يَدْفَعُ بَهَا” = “المنسأة” that is to *push-on-with-staff*, i.e. the staff used to aid in pushing or proceeding along one's way.

<sup>19</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”.

<sup>20</sup> The word “Arim” is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings. See القرطبي.

<sup>21</sup> That is penalized them.

<sup>22</sup> The word “كُفُورٌ” is masculine noun, denying Allah's multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

villages<sup>w</sup> which<sup>u</sup> We blessed in it<sup>w</sup> villages<sup>w</sup> apparent;<sup>w23</sup> and *qaddarna*<sup>24</sup> (*We standardized/ measured*) in it<sup>w</sup> the tread (journey); let-tread (journey) you<sup>z</sup> in it<sup>w</sup> nights<sup>w</sup> and days *aa'meneena* (*self-safety-securers*).

بَرَكْنَا فِيهَا قُرْيَ ظَاهِرَةً وَقَدْرَةً  
فِيهَا السَّيْرُ سِيرُوا فِيهَا لَيَالِي  
وَأَيَامًا إِمِينَ ﴿١٩﴾

19. Then they<sup>z</sup> said: our Lord (*let-make*) afar between our travels; and *dbalamo*<sup>25</sup> (*they<sup>z</sup> wronged*) themselves;<sup>w</sup> so We made them *ahadeeth* (*instructive-lores*) and We tore them every tear; verily in *tha'leka* (*afar-that-it/ that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracle/ signs/ proofs*) for every *ssabbaren* (*ever/ stout patience-endurer*), *shakoron* (*iterative thankier*).

فَقَالُوا رَبَّا بَعْدَ بَيْنَ أَسْفَارِنَا  
وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ  
وَمَرْقَنَهُمْ كُلُّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ  
لَذَيْنِ لِكُلِّ صَبَارٍ شَكُورٍ ﴿٢٠﴾

20. And *Laqad* (*verily, already and affirmatively*) *ssaddaq* (*affirmed as credible*) on them *Ibliso* (*Satan*) his presumption; so *ettaba'ao* (*they<sup>z</sup> closely-followed*) him except a team of the believers.

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ طَنَّهُ  
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢١﴾

21. And [was] not for him over them of an authority; except to know [*We*] who<sup>a</sup> [he] believes by the Here-after<sup>w</sup> of whom<sup>a</sup> he (*is*) of it<sup>w</sup> in doubt; and your<sup>t</sup> Lord (*is*) over everything *hafeedhon*<sup>26</sup> (*iterative keeper-up*).

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَنٍ  
إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالآخِرَةِ مِنَ  
هُوَ مِنْهَا فِي شَكٍ وَرَيْكَ عَلَىٰ كُلِّ  
شَيْءٍ حَفِيظٌ ﴿٢٢﴾

22. Let-say [*you<sup>s</sup>*]: let-invocate you<sup>z</sup> whom<sup>r</sup> claimed you<sup>c</sup> of lesser than/without Allah; not possess they<sup>z</sup> a *methgala* (*weigh/ burden/ equipoise*) (*off*) a *dharraten*<sup>w</sup> (*small ant/ atom/ mote*)<sup>w</sup> in the Heavens<sup>w</sup> and not in the Earth;<sup>w</sup> and not for them in it<sup>w</sup> both of a *sherken* (*associating partnership with Allah/polytheism*); and not for Him of them of *dha'heeren* (*iterative backer/ supporter*).

قُلْ ادْعُوا الَّذِينَ زَعَمُتُمْ مِنْ دُونِ  
اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَفٍ  
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا  
لَهُمْ فِيهِمَا مِنْ شُرُكٍ وَمَا لَهُمْ مِنْهُمْ  
مِنْ ظَاهِرٍ ﴿٢٣﴾

23. And not benefits<sup>w</sup> the intercession<sup>w</sup> *enda* (*by munificence of/by Rule of*) Him except for whomever [*He*] allowed for him; until if/when *fuzze'a* (*had been removed the dread*) *a'n* (*off*) their hearts they<sup>z</sup> said: what your<sup>n</sup> Lord said. Said they<sup>z</sup>: the right, and He (*is*) The *Aa'leyyo* (*High beyond description*), The *Ka'beero*<sup>x</sup> (*Big beyond comparison/ comprehension, Predates/ Antedates all things*).

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْهُ إِلَّا لِمَنْ  
أَذِنَّ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا أَنَّهُ  
وَهُوَ أَعْلَى الْكِبِيرِ ﴿٢٤﴾

<sup>23</sup> The word “ظَاهِرَةٌ” is a *qualifier for villages*. And *villages* are plural feminine noun. Hence, the *qualifier* for a feminine noun must be likewise. But “*apparent*” is an *adjective*. Clearly all adjectives in English do *not* lend themselves for plurality. So the word “*all*” is *parenthetically prefixed* to make up for such a shortage.

<sup>24</sup> The distance between one village and the next en route is “*matched*” in the sense that when a traveler marches from a village in the *morning* by *noon* he is in the next. Or from *noon* to *sunset* in the next.

<sup>25</sup> See the Lexicon attached to this Translation for “*فاعل الظلم*=”*ظالم*= “*injustice-doer*” and “*ظلم*=”*wronged*.”

<sup>26</sup> The word “*حافظ*” is rooted in “*حافظ* =” “*kept-up*” not just “*kept, or maintained,*” or even “*guarded*.” *Merriam Webster’s Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

24. Let-say [you<sup>s</sup>]: who<sup>a</sup> provides you<sup>b</sup> from the Heavens<sup>w</sup> and the Earth,<sup>w</sup> let-say [you<sup>s</sup>]: Allah and verily we or *eyyakum*<sup>27</sup> (*indeed including you<sup>b</sup>*) surely (are) on a *huda* (*divine-guidance*) or in a misguidance manifester.

قُلْ مَنْ يَرْزُقُكُمْ مِّنْ السَّمَاوَاتِ  
وَالْأَرْضِ فَإِنَّ اللَّهَ وَنَا أَوْ إِيَّاكُمْ  
لَعَلَّ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ

25. Let-say [you<sup>s</sup>]: neither (*to be*) questioned you<sup>z</sup> *a'n* (*regarding*) what *ajrampa*<sup>28</sup> (*crime-committed we*) and nor [*we*] (*are to be*) questioned *a'n* what you<sup>z</sup> work.

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْتُمْ وَلَا  
تُسْأَلُ عَمَّا تَعْمَلُونَ

26. Let-say [you<sup>s</sup>]: gathers between us our Lord; afterwards [He] opens<sup>29</sup> between us by the right; and He (*is*) The *Fattaho* (*iterative Opener*)<sup>30</sup> The Omniscient.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا  
بِالْعَقَ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

27. Let-say [you<sup>s</sup>]: let-show me you<sup>z</sup> whom<sup>r</sup> you<sup>z</sup> attached by Him partners; not-at-all;<sup>31</sup> rather He (*is*) Allah The Mighty The *Hakeemo*<sup>32</sup> (*infinite hekma*<sup>33</sup> Possessor).

قُلْ أَرْوَفْنِي الَّذِينَ الْحَقْطُمُ بِهِ  
شَرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ  
الْحَكِيمُ

28. And not We sent you<sup>g</sup> except *ka'fatan*<sup>34</sup> (*sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer from unbelief*) for the mankind a *basheeran*<sup>35</sup> (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); [and,] but most the mankind not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً  
لِلنَّاسِ شَيِّرًا وَنَذِيرًا وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

29. And they<sup>z</sup> say: when (*is*) this, the promise, *en* (*if*) you<sup>c</sup> [*were*] *ssa'deena* (*always truth enforcers*).

وَيَقُولُونَ مَئَى هَذَا الْوَعْدِ إِنْ  
كُنْتُمْ صَادِقِينَ

30. Let-say [you<sup>s</sup>]: for you<sup>b</sup> (*is*) an appointment day; neither *tasta'akherona*<sup>36</sup> (*slacken/tarry you<sup>z</sup>*) *a'n* (*off*) it<sup>x</sup> an hour<sup>w</sup> and nor *tasta'qdemona* (*affirmably advance you<sup>z</sup>*).

قُلْ لَكُمْ مِيعَدُ يَوْمٌ لَا تَسْتَعْخِرُونَ  
عَنْهُ سَاعَةً وَلَا تَسْقِدُونَ

31. And said who<sup>r</sup> unbeliever they:<sup>z</sup> we never believe by this [The] Qur'aan; and nor by which<sup>x</sup> (*is*) between its<sup>x</sup> both hands<sup>w</sup><sup>37</sup> and if<sup>38</sup> [you<sup>s</sup>] see *edh* (*when/while*) the *dha'lemoona*<sup>39</sup> (*injustice-doers*) (*are made*)

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ  
بِهَذَا الْقُرْءَانَ وَلَا يَالَّذِي يَنْهَا  
وَلَوْ تَرَى إِذَا الظَّالِمُونَ مَوْفُوفُونَ

27 The word “أداة توکید لضمیر منصوب” = “آدۂ توکید لضمیر منصوب” = an article of *intensity* for an *objective pronoun*.

28 The word “أجرمنا” is made up of two parts: (1) “أجرم” and (2) the “نا” = the speakers’ pronoun for a *plural*. However, part (1) “أجرمنا” is a *past tense* for which there is *no English correspondent verb*. Hence, the closest *approximation* to that is: “*crime committed*,” which slightly *different* than the original text.

29 The phrase “يفتح بيننا” means “rules or decides between us.” See *الراغب*.

30 The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner.”

31 The word “كلا” is an article of negation particularized for deterrence and prevention.

32 See the Lexicon attached to this Translation for an exposition on the words *الحكيم* and *الحکیم*.

33 4502 See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

34 The word “كافہ” = *ka'fatan* is the *intensive form* of *كاف* (*in the* *جامع* = *kaafah* in *كافہ* *لسان*). See *علمه*.

35 See the Lexicon attached to this Translation for *bashashara/youbashasharo/mubasheron* = *بیشرا* / *بیشر* / *مبیشز*.

36 See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

37 The phrase “between its both hands?” is a lofty Arabic *tongue* expression meaning: before it.

38 The particle “لو” since it is a *future-connected verb*, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when.” See *مغنى الليبب، ابن هشام*.

39 The word “ظالمون” = “the injustice-doers,” as “ظلم” = “injustice.”

standers *enda* (*at/by Rule of*) their Lord, returns some (*of*) them to some the say; say they<sup>z</sup> who<sup>r</sup> *istodh'efo*<sup>40</sup> (*they<sup>z</sup> had been deemed weaklings*) for whom<sup>r</sup> *istakbaro* (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) *lawla* (*had it not been for*) you<sup>f</sup> surely we (*would have*) been believers.

عَنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ  
بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
أَسْتُضْعِفُوا لِلَّذِينَ أَسْتَكْبَرُوا لَوْلَا  
أَنْتُمْ لَكُمْ مُّؤْمِنُونَ ﴿٣﴾

32. Said who<sup>r</sup> *istakbaro*<sup>41</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) for whom<sup>r</sup> *istodh'efo* (*they<sup>z</sup> had been deemed weaklings*):<sup>42</sup> have we repelled you<sup>b</sup> *a'n* (*off*) the *huda* (*divine-guidance*), after *edh* (*when/since*) [*it<sup>x</sup>*] came (*to*) you;<sup>b</sup> rather you<sup>c</sup> were criminals.

قَالَ الَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ  
أَسْتُضْعِفُوا أَمَّنْ صَدَدْنَاكُمْ عَنِ  
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ  
شُجَّرِمِينَ ﴿٤﴾

33. And said who<sup>r</sup> *istodh'efo*<sup>43</sup> (*they<sup>z</sup> had been deemed weaklings*) for whom<sup>r</sup> *istakbaro*<sup>44</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*): rather the night's and the *naha're* (*between sunrise and sunset*) machination, *edb* (*while*) you<sup>z</sup> command us that [we] unbelieve by Allah and [that]<sup>45</sup> [we] make for Him compeers; and they<sup>z</sup> concealed the regret<sup>w</sup> *lamma* (*when/whence*) they<sup>z</sup> saw the torment; and We made the shackles in the necks<sup>w</sup> (*of*) whom<sup>r</sup> unbelieved they;<sup>z</sup> are they<sup>z</sup> (*to be*) requited except what they<sup>z</sup> were working.

وَقَالَ الَّذِينَ أَسْتُضْعِفُوا لِلَّذِينَ  
أَسْتَكْبَرُوا بَلْ مَكْرُ الْأَيَّلِ وَالنَّهَارِ  
إِذْ تَأْمُرُونَا أَنْ تَكْفُرَ بِاللَّهِ وَمَجْعَلَ  
لَهُ أَنْدَادًا وَأَسْرُوا الْأَنْذَامَةَ لَمَّا رَأَوْا  
الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي  
أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحِرَّرُونَ إِلَّا  
مَا كَانُوا يَعْمَلُونَ ﴿٥﴾

34. And not We sent in a village<sup>w</sup> of *na'theeren* (*iterative warner*) except said its<sup>w</sup> *mutrafooha* (*they who were luxuriated*): verily we, by what you<sup>c</sup> (*had been*) sent by [*it<sup>x</sup>*], (*are*) unbelievers.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا  
قَالَ مُرْفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ  
كَفِرُونَ ﴿٦﴾

35. And they<sup>z</sup> said: we (*are*) more (*in*) possessions and children and not we surely (*are*) *mu'aththabeenā*<sup>46</sup> (*they who are: to be/being tormented*).

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا  
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٧﴾

36. Let-say [*you<sup>s</sup>*]: verily my Lord *yabsotto* (*swells/expands*) [*He*] the *rez'qa<sup>x</sup>* (*provision/victuals for sustenance*)<sup>x</sup> for whom<sup>r</sup> [*He*] wills and [*He*] straitens; [*and,*] but most (*of*) the mankind know not.

قُلْ إِنَّ رَبِّي يَسْطُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَقَدْرُ وِلْكَنَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٨﴾

37. And not your<sup>n</sup> possessions and nor your<sup>n</sup> children surely which<sup>u</sup> near you<sup>b</sup> *enda* (*by munificence of/by Rule of*) Us a nigh,<sup>w</sup> except whom<sup>p</sup> [*he*] believed and [*he*] worked righteously; then those for them the

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْأَيْنِ  
قَرِيرٌ كُمْ عِنْدَنَا زَلْقَنْ إِلَّا مَنْ ءَامَنَ  
وَعَمِلَ صَلِحًا فَأُولَئِكَ لَهُمْ جَنَاحٌ

<sup>40</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word..

<sup>41</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word..

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word..

<sup>45</sup> This [*tha*] is a *virtual conjunction* for the antecedent “that,” preceding “[we] believe,” in this Ayah. See اعراب القرآن، محمود صافي

<sup>46</sup> The word “*mu'athabeen*” is *masculine, plural objective noun* meaning they that were tormented.

الْأَضْعَفُ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَةِ  
عَامِنُونَ

38. And who<sup>r</sup> they<sup>z</sup> endeavor<sup>47</sup> in Our *Aya'te*<sup>w</sup> (*miracles*/*signs/proofs*) mutually bafflers those (are) in the torment *muhdharoona*<sup>48</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

وَالَّذِينَ يَسْعَوْنَ فِتْ مَاهِنَا مُعَجِّزِينَ  
أُولَئِكَ فِي الْعَدَابِ مُحَصَّرُونَ

39. Let-say [you<sup>s</sup>]: verily my Lord *yabsotto* (*swells/expands*) [*He*] the *rezqa* (*provision/victuals for sustenance/rain*) for whom<sup>p</sup> [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*) and [*He*] straitens for him; and what you<sup>c</sup> expended of a thing then He replaces it<sup>x</sup> and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
مِنْ عَبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقَتْ  
مِنْ شَيْءٍ فَهُوَ يُحْلِفُهُ وَهُوَ حَسِيرٌ

الْرَّازِقُونَ

40. And day [*He*] throngs them together, afterwards [*He*] says for the angels: are these *eyyakum*<sup>49</sup> (*indeed particularizing you<sup>b</sup>*) they<sup>z</sup> were worshipping.

وَيَوْمَ يَخْرُجُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلملائِكَةِ  
أَهُولَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ

41. Said they: <sup>z</sup> *subhana*<sup>50</sup> (*hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of You; You<sup>s</sup> (are) our *Wa'leyyo* (*Guardian/Ally*) of lesser than/without them; rather worshipping they<sup>z</sup> were the Jinn, most (of) them by them believers.*

قَالُوا سُبْحَانَكَ أَنْتَ وَلَيْسَ مِنْ  
دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّةَ  
أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

42. So today, not possess some (*of*) you<sup>b</sup> for some a benefit and nor a harm; and [*We*] say for whom<sup>r</sup> *dhalama*<sup>51</sup> (*wronged*) they<sup>z</sup> let-taste you<sup>z</sup> The Fire's<sup>w</sup> torment which<sup>u</sup> you<sup>c</sup> were by [it]<sup>w</sup><sup>52</sup> denying you<sup>z</sup>

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُهُمْ لِبَعْضٍ نَفْعًا  
وَلَا ضَرًا وَقَوْلُ لِلَّذِينَ ظَلَمُوا دُوْرًا  
عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

43. And if (*to be/being*) recited<sup>w</sup> on them Our *Ayat*<sup>w</sup> (*Qur'aanic statements*) manifesters<sup>w</sup> said they: not this except a man [*he*] wants to repel you<sup>b</sup> *amma* (*regarding*) what [were] worshipping your<sup>n</sup> fathers; and they<sup>z</sup> said not this except an *ufkon*<sup>x</sup> (*slanderous-fabrication/specious concoction*) *muftaran* (*craftily fabricated lie for*

وَإِنَّا نُنَذِّلُ عَلَيْهِمْ مَا يَنْتَهِي إِلَيْهِ فَقَالُوا مَا  
هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصْدِّكُمْ  
عَمَّا كَانَ يَعْمَدُ أَبَآبَكُمْ وَقَالُوا مَا  
هَذَا إِلَّا إِفْكٌ مُفْتَرٌ وَقَالَ الَّذِينَ

<sup>47</sup> See footnote 6 above regarding “سعى”.

<sup>48</sup> The word “*muhdharoona*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

<sup>49</sup> The word “*إِيَّاكَمْ*” in “*إِدَاهَةِ توكيد لضمير منصوب = إِيَّاكَمْ*” = an article of intensity for an objective pronoun.

<sup>50</sup> The word “*subhanaka*=“*سبحانك*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبحانه*” or “*سبحانة*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*=“*سبحانك*” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*.

<sup>51</sup> See the Lexicon attached to this Translation for “*فَاعِلُ الظَّلَمِ*=“*ظالم*=“*injustice-doer*” and “*ظَلَمٌ*=“*wronged*.”

<sup>52</sup> The pronoun particle “*هـ*” in “*النَّارِ*=“*بَهَا*” is in the feminine as it refers to the “*النَّارِ*” fire, in Arabic a feminine gender. This is in contrast to a “*هـ*” in some other Ayah, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

*fraudulent end); and said who<sup>r</sup> unbelieved they<sup>r</sup> for the right<sup>x</sup> lamma (when/ whence) [it<sup>x</sup>] came<sup>x</sup> (to) them: en (not) this except a magic manifester.*

كَفَرُوا لِلْحَقِّ لِمَا جَاءَهُمْ إِنْ هَذَا إِلَّا

سِحْرٌ مُّبِينٌ ١٣

وَمَا أَئْتَنَاهُمْ مِّنْ كِتْبٍ يَدْرُسُونَهَا وَمَا

أَرَسَلْنَا إِلَيْهِمْ قَلَّكَ مِنْ نَذِيرٍ ١٤

وَكَذَّبُ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا

بَلَغُوا مَعْشَارَ مَا أَئْتَنَاهُمْ فَكَذَّبُوا

رُسُلٍ فَكَيْفَ كَانَ نَكِيرٌ ١٥

قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَجْدَنَّ أَنْ

تَقُومُوا بِاللهِ مُشْفَنَ وَفَرَادَى ثُمَّ

نَفَكَّرُوا مَا يَصْلَحُكُمْ مِّنْ

جَنَّةً إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ

يَدِي عَذَابٍ شَدِيدٍ ١٦

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَحَرْ فَهُوَ لَكُمْ

إِنْ أَجْرِيَ إِلَّا عَلَى اللهِ وَهُوَ عَلَى كُلِّ شَيْءٍ

شَهِيدٌ ١٧

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمْ

الْغُيُوبِ ١٨

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّيُ الْبَاطِلُ وَمَا

يُعِيدُ ١٩

قُلْ إِنْ ضَلَّلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي

وَإِنْ أَهْتَدَيْتُ فَسَمَا يُوحَى إِلَيَّ رَبِّي

إِنَّهُ سَمِيعٌ قَرِيبٌ ٢٠

44. And not *atahna* (*We accorded/gave*) them of books they<sup>r</sup> study it;<sup>w</sup> and not We sent to them before you<sup>g</sup> of *na'theeren* (*iterative warner*).

وَمَا أَئْتَنَاهُمْ مِّنْ كِتْبٍ يَدْرُسُونَهَا وَمَا

أَرَسَلْنَا إِلَيْهِمْ قَلَّكَ مِنْ نَذِيرٍ

45. And they<sup>r</sup> denied who<sup>r</sup> of before them; and not reached they<sup>r</sup> a tenth (of) what *atabna* (*We accorded/gave*) them; so they<sup>r</sup> denied My messengers; so how [was] [My] *nakeeren*<sup>53</sup> (*demur/reproof/spurning*).

وَكَذَّبُ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا

بَلَغُوا مَعْشَارَ مَا أَئْتَنَاهُمْ فَكَذَّبُوا

رُسُلٍ فَكَيْفَ كَانَ نَكِيرٌ ١٥

46. Let-say [you<sup>s</sup>]: verily only [I] exhort<sup>54</sup> you<sup>b</sup> by a one-she:<sup>y</sup> that *tagumo*<sup>55</sup> (*you<sup>r</sup> up-to-fulfill*) for Allah doubly and singly;<sup>56</sup> afterwards you<sup>r</sup> rethink; not by your<sup>n</sup> companion of a *jennaten* (*insanity/stroke of Jinn*);<sup>w</sup> en (not) he (is) except *na'theeren* (*iterative warner*) for you<sup>b</sup> between both hands<sup>w</sup><sup>57</sup> (of) a torment severe.

قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَجْدَنَّ أَنْ

تَقُومُوا بِاللهِ مُشْفَنَ وَفَرَادَى ثُمَّ

نَفَكَّرُوا مَا يَصْلَحُكُمْ مِّنْ

جَنَّةً إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ

يَدِي عَذَابٍ شَدِيدٍ ١٦

47. Let-say [you<sup>s</sup>]: not [I] asked you<sup>c</sup> of a remuneration<sup>x</sup> so it<sup>x</sup> (is) for you; en (not) my remuneration<sup>x</sup> except on Allah; and He (is) over everything Witnesser-/Testifier.

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَحَرْ فَهُوَ لَكُمْ

إِنْ أَجْرِيَ إِلَّا عَلَى اللهِ وَهُوَ عَلَى كُلِّ شَيْءٍ

شَهِيدٌ ١٧

48. Let-say [you<sup>s</sup>]: verily my Lord casts by the right, an *Aallamo* (*Ever/Stout Knower*) (of) the invisibles.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمْ

الْغُيُوبِ ١٨

49. Let-say [you<sup>s</sup>]: came<sup>x</sup><sup>58</sup> the right;<sup>x</sup> and not initiates the falsehood<sup>x</sup> and not [it<sup>x</sup>] repeats.<sup>59</sup>

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّيُ الْبَاطِلُ وَمَا

يُعِيدُ ١٩

50. Let-say [you<sup>s</sup>]: en (if) I strayed, then verily only [I] stray on my-self;<sup>w</sup> and en *ihtadayto* (*found and accepted the divine-guidance I*) then (that is) by what reveals<sup>60</sup> to me my Lord; verily He (is) *Sa'meon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) near.

قُلْ إِنْ ضَلَّلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي

وَإِنْ أَهْتَدَيْتُ فَسَمَا يُوحَى إِلَيَّ رَبِّي

إِنَّهُ سَمِيعٌ قَرِيبٌ ٢٠

<sup>53</sup> The speaker's pronoun "ي" in "نَكِير," by Arabic (*linguistic*) Rule, is omitted, for "التَّخْفِيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، محمود صافي*

<sup>54</sup> The word "اعْظَمُ" rooted in "اعْظَمَ" = "exhort" or "admonished," and "مُوَظَّلة" = "exhortation or admonition."

<sup>55</sup> The word "تقُومُوا" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "تَقْفُوا" in the sense of "maintain," "sustain," or "uphold")

<sup>56</sup> That is when pondering about Allah then the *best way* is with *another one person only* or in *solitude*.

<sup>57</sup> The expression "between both hands" is an Arabic tongue expression meaning *ahead of or before*.

<sup>58</sup> Qur'aan commentators say that the word "الْحَقُّ" = "right" here means the *Qur'aan, the revelation from Allah*.

<sup>59</sup> The Arabic tongue expression "neither it initiates nor it repeats," in this case "the untruth," means it perished.

<sup>60</sup> The word "وَحِيٌّ" or "أَوْحَى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحِيٌّ" is fire or king. See *اللسان*.

51. And if<sup>61</sup> [you] see *edh* (*when/while*) they<sup>z</sup> dreaded; so no *fawta*<sup>62</sup> (*escape*) and (are) taken they<sup>z</sup> from a near place.

وَلَوْ تَرَى إِذْ فَرَعُوا فَلَا فَوْتٌ  
وَلَمْ يَحْدُوا مِنْ مَكَانٍ قَرِيبٌ

52. And they<sup>z</sup> said: we believed by it<sup>x</sup> and wherefrom for them the *tana'wisho*<sup>63</sup> (*grasping/ attainment of faith*) from a far place.

وَقَالُوا آمَنَّا بِهِ وَأَنَّا لَمْ  
الْسَّنَاؤُشُ مِنْ مَكَانٍ بَعِيدٍ

53. And *qad* (*already and affirmatively*) unbelieved they<sup>z</sup> by it<sup>x</sup> of before and cast they<sup>z</sup> by the invisible from afar place.

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقْدِفُونَ  
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ

54. And (*had been*) interposed between them and [between] what they<sup>z</sup> wish; just-as (*had been*) done by their *ashya'ae* (*resemblers/ likes*) of before; verily they were in a doubt suspect.<sup>64</sup>

وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا  
فَعَلَ يَا شَيَاعُهُمْ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا  
فِي شَكٍ مُّرِيبٍ

آياتها

45

Ayah

ترتبيها

35

The Order

## شُورَكَةُ فَطْلَبٍ

## Surato Fatiren

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. The praise (*is*) for Allah, *Fa'tte're* (*innately-perfect Originator*) (*of*) the Heavens<sup>w</sup> and the Earth; <sup>w</sup> Maker [*He*] (*of*) the angels messengers, wings' possessors, double and triple [and] quadruple; [*He*] augments in the creation whatever<sup>1</sup> [*He*] wills; verily Allah over everything (*is*) Omnipotent.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَائِكَةَ رُسُلاً أُولَئِكَ أَجْنَحُوهُ  
مَنْفَنِي وَثَلَاثَ وَرْبَعَ يَزِيدُ فِي الْخَلْقِ مَا  
يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

2. Whatever opens Allah for the mankind of a mercy<sup>w</sup> so no withhold for it;<sup>w</sup> and whatever [*He*] withholds so no sender for it<sup>x</sup> from after Him; and He (*is*) The Mighty The *Hakeemo*<sup>2</sup> (*infinite hekmah*<sup>3</sup> Possessor).

مَا يَفْتَحَ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
مُمْسِكٌ لَهَا وَمَا يَمْسِكُ فَلَا مُرْسِلٌ لَهُ  
مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

<sup>61</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when.” See *معنى الليبب، ابن هشام*.

<sup>62</sup> The word “فوت” has *no* English equivalent and there is *no short phrase* to express it. As “فوت” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target *cannot* be reached. So, here since *they are the target* they do *not* have the “فوت,” i.e. the distance *just more* than what is aimed at them so *they get missed*. Thus, for lack of a better word I chose *fawta* (*escape*), *escape* is really “*نجاة، أو إفلات، أو نجاة*.” Yes it gives the *general meaning* but does *not* depict the *exact/desired description*. And The Qur'aan is *very exact and highly descriptive*.

<sup>63</sup> That is how could they *obtain* *faith* now that they are in the Hereafter, *not possible to go back to the world*.

<sup>64</sup> The word “مربي” here is “*نتع*” = “adjective,” hence “suspect.” See !*عرب القرآن، محمود صافي* Also the word “suspect” could fit for a noun or an adjective. +

<sup>1</sup> The particle “ما” is “اسم أو أداة شرط” = “connective noun/particle; or the *al-muṣnūn*, لـ احمد الحلب and !*عرب القرآن، محمود صافي* meaning *that which*. See *الحکیم* and *الْحَكْمَةِ* ”

<sup>2</sup> See the *Lexicon attached to this Translation* for an exposition on the words “*الحکیم*” and “*الْحَكْمَةِ*”

<sup>3</sup> See the *Lexicon attached to this Translation* for “*hekma*.”

3. O, you the mankind let-remember you<sup>z</sup> Allah's boon<sup>w4</sup> on you; <sup>b</sup> is of a creator other than Allah, [He] provides you<sup>b</sup> from the Heavens<sup>w</sup> and the Earth;<sup>w</sup> no *elaha* (*deity*) except Him; then wherefrom<sup>5</sup> to'afakona<sup>b</sup> (you:<sup>z</sup> to be off-right dissuaded/ speciously concoct).

يَأَيُّهَا النَّاسُ اذْكُرُوا نِعَمَ اللَّهِ عَلَيْكُمْ  
هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنْ  
السَّمَاءِ وَالْأَرْضَ لَا إِلَهَ إِلَّا هُوَ  
فَإِنَّ شُوْفَكُونَ

4. And *en* (*if*) they<sup>z</sup> deny you<sup>g</sup> then *qad* (*already and affirmatively*) (*had been*) denied-she<sup>y</sup> messengers<sup>x</sup> of before you;<sup>g</sup> and to Allah (*is to be*) returned the matters.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَبَ رَسُولُنَا  
فَبِكُلِّ وِلَىٰ اللَّهِ تَرْجِعُ الْأُمُورُ

5. O, you the mankind: verily Allah's promise (*is*) right; so let not assuredly beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and nor assuredly beguiles<sup>x</sup> you<sup>b</sup> by Allah the *gharoore*<sup>x</sup> (*beguiler*<sup>x</sup>).

يَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا  
تَعْرِكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغْرِيُكُمْ  
بِاللَّهِ الْغَرَوْرُ

6. Verily the Satan (*is*) for you<sup>b</sup> a foe;<sup>7</sup> so *ittakhethoho*<sup>8</sup> (*let-you take and make him*) a foe; verily only [*be*] invites his party to be they<sup>z</sup> of companions (*of*) the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

إِنَّ الشَّيْطَنَ لَكُنْ عَدُوٌ فَاتَّخِذُوهُ  
عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ  
أَحَبَّ الْسَّعِيرِ

7. Who<sup>r</sup> they<sup>z</sup> unbeliever, for them (*is*) a severe torment; and who<sup>r</sup> they<sup>z</sup> believed and worked the righteous-works<sup>w</sup> they<sup>z</sup> for them (*is*) a forgiveness<sup>w</sup> and a remuneration big.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ  
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ كَيْرٌ

8. Is then who<sup>p</sup> (*had been*) adorned for him his ill-work so [*be*] saw it<sup>x</sup> *hasanan* (*ultimate meritorious deed*); so verily Allah misguides whom<sup>p</sup> [He] wills and [He] *yabdey* (*divinely-guides*) whom<sup>p</sup> [He] wills; so let not [you<sup>s</sup>] enervate/undo your<sup>t</sup> self<sup>w</sup> on them *hasraten*<sup>w9</sup> (*ardent contritions*);<sup>w10</sup> verily Allah (*is*) Omniscient by what *yass'na'o* (*carefully-craft*) they.<sup>z</sup>

أَفَمَنْ زُينَ لَهُ سُوءُ عَمَلِهِ فَرَاءَهُ  
حَسَنَا فَإِنَّ اللَّهَ يُصِلُّ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ فَلَا نَدْهَبُ  
فَسُكُنَ عَلَيْهِمْ حَسَرَتِ إِنَّ اللَّهَ عَلِيمٌ بِمَا  
يَصْنَعُونَ

9. And Allah, Who<sup>r</sup> [He] sent the winds<sup>w</sup> so [*it*<sup>w</sup>] stirs the *saha'ban*<sup>11</sup> (*gliding-clouds*); then We drove it<sup>x</sup> to a *mayye'ten* (*dead/dying*) *bala'den* (*region/country a settlement*) so We quickened by<sup>12</sup> it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death;

وَاللَّهُ الَّذِي أَنْسَلَ الرِّيحَ فَتَشَرُّ سَحَابًا  
فَسُقْنَتْهُ إِلَى بَلَى مَيْتَ فَأَحْيَنَا بِهِ

<sup>4</sup> See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

<sup>5</sup> The word “أَنِي” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>6</sup> The word “شُوفُون” = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

<sup>7</sup> The word “عدُوٌّ,” could be (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*.

<sup>8</sup> The word “اتَّخَذَ” from “اتَّخَذَ” “افْتَعَلَ” for “الاتَّخَذَ” which is “taking” for “الاتَّخَذَ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is not just the mere *taking*.

<sup>9</sup> The word “حَسَرَةٌ” is “*حَسَرَةٌ*,” see *التاج*. Thus we qualify the word “*contrition*” by *ardent* to indicate such strength of contrition.

<sup>10</sup> The word “تَاجٌ” see “أَشَدَ النَّدَمِ” “*حَسَرَةٌ*.” Thus “*contrition*” is qualified by *ardent* to indicate such intensity.

<sup>11</sup> The word “سَحَابٌ,” versus “غَيمٌ,” i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a “سَحَابَةٌ.” Whereas the “غَيمٌ” appears stationary. *أنظر اللسان*.

<sup>12</sup> The particle “بِهِ” in “بِهِ” commands fourteen different meanings, among them “the causality,” as indicated

like *tha'leka* (*afar-that-it/that*)<sup>x</sup> the resurrection.

10. Whoever [he] [was] wanting the prestige, so for Allah (is) the prestige together; to Him ascends the *ka'lim* (*plural of word/ sentence*) the good and the works the righteous elevates it;<sup>x</sup> and who<sup>r</sup> they<sup>r</sup> machinate the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> for them (is) a severe torment and machination (of) those it<sup>x</sup> (*becomes*) worthless.

الْأَرْضَ بَعْدَ مَوْهَبَةِ كَذَلِكَ النُّشُورُ ①

مَنْ كَانَ يُرِيدُ الْعَزَّةَ فَلَلَّهُ الْعَزَّةُ جَمِيعًا إِلَيْهِ  
يَصْعُدُ الْكَلْمُ الْطَّيِّبُ وَأَعْمَلُ الصَّالِحِ  
يَرْفَعُهُ، وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ هُمْ  
عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُوَدُّ

②

11. And Allah created you<sup>b</sup> of *tora'ben* (*crushed sand*); afterwards of a *nutfa'ten* (*sperm-drop*);<sup>w</sup> afterwards [He] made you<sup>b</sup> pairs; and not bears-she<sup>y</sup> of a female and not *tadha'o* (*she<sup>y</sup> births/ delivers<sup>y</sup>*) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager<sup>x</sup> and nor (*to be*) decreased of his age except in a book; verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) on Allah easy.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُثْنَى  
وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَمَا يُعْمَرُ مِنْ  
مُعْنَىٰ وَلَا يُنْقَصُ مِنْ عُمُرٍ وَلَا إِلَّا فِي  
كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ③

12. And not level/even the two seas; this (is) *adhhon*<sup>13</sup> (*palatably-good*), strongly *foraton*<sup>14</sup> (*palatably-good*) wholesome (is) its<sup>x</sup> drink; and this (is) salty *ujajon*<sup>15</sup> (*strongly salty-bitter-hot*); and from each you<sup>r</sup> eat fresh meat and *tastakhrejona* (*affirmably extract you*<sup>r</sup>) ornament you<sup>r</sup> wear it;<sup>w</sup> and [you<sup>r</sup>] see the *folka*<sup>x</sup> (*ship/ ships*)<sup>x</sup> in it<sup>x</sup> plowers to *tabtagho* (*earnestly-quest you*<sup>r</sup>) from His munificence, and *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you.<sup>r</sup>

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ  
فُراتٌ سَائِعٌ شَرَابُهُ وَهَذَا مَلْحٌ أَجَاجٌ  
وَمَنِ كُلٌّ تَأْكُلُونَ لَهُمَا طَرِيقًا  
وَتَسْتَخْرِجُونَ حِيلَةً تَلْبُسُوهَا وَتَرَى  
الْفَلَكَ فِيهِ مَوَاحِرَ لَبَّغُوا مِنْ فَضْلِهِ  
وَعَلَّكُمْ شَكُورُونَ ④

13. [He] transpierces the night in the *naha're* (*between sunrise and sunset*) and [He] transpierces the *naha'ra* in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>16</sup> (*term-limit*) *musamma*<sup>17</sup> (*that which is known and named*); *tha'lekum* (*collective-afar-that*)<sup>x</sup><sup>18</sup> Allah your<sup>n</sup> Lord, for Him (is) the proprietorship; and whom<sup>r</sup> you<sup>r</sup> invoke of lesser than/without Him they<sup>r</sup> possess not of a *qettmeeren*<sup>19</sup> (*date-stone's pellicle*).

يُولِجُ أَيْلَدَ فِي الْنَّهَارِ وَيُولِجُ  
النَّهَارَ فِي الْأَيْلَنِ وَسَحَرَ الشَّمْسَ  
وَالْقَمَرَ كُلُّ يَجْرِي لِأَجَلٍ  
مُسَمَّىٰ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ  
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ  
دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ⑤

here by "by." See **معنى اللبيب**. Refer to the attached list of References.

<sup>13</sup> The word "عَذْبٌ" means *palatably good*. See **اللسان**

<sup>14</sup> The word "فَرَاتٌ" means *strongly palatably good*. See **اللسان**

<sup>15</sup> The word "أَجَاجٌ" means *salty*, and *strongly salty-bitter-hot*. For definition of "أَجَاجٌ" see **الراغب و اللسان**.

<sup>16</sup> The word "الْأَجَلُ" means term-limit, see **اللسان**.

<sup>17</sup> The word "*musamma*" is *masculine, singular, subjective noun*, meaning *that which is known and named*.

<sup>18</sup> This "*tha'lekum*"= "*أَنْلَكُمْ*" is a *masculine plural demonstrative pronoun for addressing the addressees*, not available in English.

<sup>19</sup> This is an example of *paucity* to indicate *littleness to nothingness* of the matter in reference.

14. En (if) you<sup>z</sup> invoke them they<sup>z</sup> hear not your<sup>n</sup> invocation; and if they<sup>z</sup> heard not *estajaba* (*favorably responded*) they<sup>z</sup> for you;<sup>b</sup> and The Qeyamatey's<sup>w</sup> (*Judgment's*) Day they<sup>z</sup> disclaim by your<sup>n</sup> partnership (*of them as deities*) and not *youna'bbee* (*[he] informs by piece-of-significant-and-availing-news*) you<sup>g</sup> like a Proficient.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاءَكُمْ  
وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ  
وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بِشَرِكِكُمْ  
وَلَا يُنَتَّهُكُمْ مِثْلُ خَيْرٍ

﴿١٤﴾

15. O, you the mankind: you<sup>f</sup> (*are*) the poor<sup>20</sup> to Allah and Allah, He (*is*) The Rich The Hameedo<sup>21</sup> (*multitudinously praised, multitudinous praiser He*).

يَكْتَبُهُمُ النَّاسُ أَنْتُمُ الْفَقَرَاءُ إِلَى  
اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

﴿١٥﴾

16. En (if) [He] wills [He] undoes you<sup>z</sup> and [He] comes by a new creation.

إِنْ يَشَاءُ يَذْهَبُكُمْ وَيَأْتُ بِخَلْقٍ جَدِيدٍ

﴿١٦﴾

17. And not *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) on Allah surely mighty/impracticable.

وَمَا ذَلِكَ عَلَى اللَّهِ يُعَزِّيزُ

﴿١٧﴾

18. And not *ta'zero* (*ill-burdens/ sins/offends*) a *wa'zeyrah* (*she-ill-burden-bearer/ she-sinner/ she-offender*) another's *wezra* (*an ill-burden/ sin/ offense*);<sup>22</sup> and en (if) invokes/calls<sup>23</sup> *muthgalaton* (*a made encumbered-she*) to her burden not (*to be*) burdened of it<sup>x</sup> a thing, while albeit [was] (*of*) kin; verily only [you<sup>s</sup>] warn whom<sup>r</sup> *yakhsha* (*reverently fear*) they<sup>z</sup> their Lord by the invisible and *aqamo* (*they<sup>z</sup> upped-to-fulfill all prescribed obligations of* the Prayer<sup>w</sup> *they<sup>z</sup>; and whoever tazakka*<sup>24</sup> (*he who iteratively purified/ excused and befitting/ suited himself*), then verily only *yatazakka* (*he iteratively excutes and befits/ suits*) for himself;<sup>w</sup> and to Allah (*is*) the destiny.

وَلَا تَرُزُّ وَازْرَةً وَرَدَ أَخْرَى وَلَنْ تَدْعُ  
مُنْقَلَةً إِلَى حَمْلِهَا لَا يُحْمَلُ مِنْهُ شَقَّ  
وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا ثُنِدَرُ الَّذِينَ  
يَحْشُونَكَ رَبَّهُمْ بِالْغَيْبِ وَأَفَأَمُوا  
الصَّلَوةَ وَمَنْ تَرَكَ فَإِنَّمَا يَتَرَكَ  
لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

﴿١٨﴾

19. And not level/even the blind and the *baseero* (*sharp seer*).

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ

﴿١٩﴾

20. And nor the darknesses<sup>w</sup> and nor the illumination.<sup>x</sup>

وَلَا الظُّلْمَنْتُ وَلَا النُّورُ

﴿٢٠﴾

21. And not the shade and not the *haroor*<sup>25</sup> (*sun-heat*).

وَلَا الظُّلْلُ وَلَا الْحُرُورُ

﴿٢١﴾

22. And not level/even the quicks and the dead; verily Allah (*makes to*) hear whom<sup>r</sup> [He] wills and not you<sup>s</sup> surely (*maker to*) hear whom<sup>p</sup> (*are*) in the graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ  
يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مِنْ فِي  
الْقُبُورِ

﴿٢٢﴾

<sup>20</sup> The word “**فَقِيرٌ**” versus the **مسكين** see the Lexicon attached to this Translation for the distinction.

<sup>21</sup> See the Lexicon attached to this Translation for this word “**Hameed**= “**حَمِيدٌ**” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

<sup>22</sup> The word “**وزرٌ**=**we'zr**” means: *heavy: burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a “**وزيرٌ**=**vizier**” because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See the **اللسان**.

<sup>23</sup> The word “**تنفع**” is present tense of “**دعا** صاحبه” i.e.: invoked/*called him*. See the **الهادى**.

<sup>24</sup> The word “**ترکي**” is, and Allah is knowinger, [*he*] *had excused and befitting/ suited himself*. See the **اللسان** and the **تفسير**.

<sup>25</sup> The word “**haroor**” has several meanings: (1) the *hot winds* (day or night); (2) *sun-heat*; (3) *permanent heat*.

23. En (not) you<sup>s</sup> (are) except na'theeron (iterative warner).

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٤٤﴾

24. Verily We sent you<sup>g</sup> by the right, basheeran<sup>26</sup> (iterative teller of pleasant tidings) and na'theeron (iterative warner); and en (not) of an Ummaten<sup>w</sup> (people/ community)<sup>w</sup> except (is) secluded/dedicated<sup>27</sup> in it<sup>w</sup> na'theeron (iterative warner).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

وَإِنْ مِنْ أُمَّةٍ إِلَّا هُنَّ فِيهَا نَذِيرٌ ﴿٤٥﴾

25. And en (if) they<sup>z</sup> deny you<sup>g</sup> then qad (already and affirmatively) denied they<sup>z</sup> whom<sup>r</sup> of before them, came-she<sup>y28</sup> (to) them their messengers<sup>x</sup> by the evidences-she<sup>y</sup> and by the writs and by the book the illuminator.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ

قَبْلِهِمْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

وَبِالْأَثْرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٤٦﴾

26. Afterwards I took whom<sup>r</sup> unbeliever they;<sup>z</sup> then how [was] naakee're<sup>29</sup> ([My] demur/ reproof/ spurning).

ثُمَّ أَخْذَتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ

نَكِيرٌ ﴿٤٧﴾

27. Have [you<sup>s</sup>] not seen that Allah descended from the Heaven<sup>w</sup> water;<sup>x</sup> so akhraja (emerged/produced) We by it<sup>x</sup> thamara'ten<sup>w</sup> (yields/ crops)<sup>w</sup> different its<sup>w</sup> hues; and of the mountains judadon<sup>30</sup> (streaks-/ path) white and red, different its<sup>w</sup> hues, and gharabeebo<sup>31</sup> (intensely) black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَآءً

فَأَخْرَجْنَا بِهِ شَرْبَتٍ مُّخْنِقاً لِّلَّوْنَهَا

وَمِنَ الْجَبَالِ جُدُودٌ يَضْعُ وَحْمَرٌ

مُخْتَلِفٌ الْوَنْهَا وَغَرَبِيبٌ سُودٌ ﴿٤٨﴾

وَمِنَ النَّاسِ وَالَّذِوَاتِ وَالْأَنْعَمِ

مُخْتَلِفُ الْوَنْهَهُ، كَذَلِكَ إِنَّمَا يَخْسَى

اللَّهُ مِنْ عِبَادِهِ الْعَلَمَتُو إِنَّ اللَّهَ

عَزِيزٌ غَفُورٌ ﴿٤٩﴾

28. And of the mankind and the dawabbe<sup>w</sup> (she-moving creatures) and the an'aame<sup>w</sup> (cattle/ camels/ goats/ and sheep)<sup>w</sup> different (are) its<sup>x</sup> colors; like tha'leka (afar-that-it/ that),<sup>x</sup> verily only yakhsha (reverentially fear) Allah of His eba'de (worshippers/ submitters/ slaves) the ulama (erudites/ scholars); verily Allah (is) Mighty Ghafooroon (iterative Forgiver).

إِنَّ الَّذِينَ يَتَوَلَّنَ كِتَابَ اللَّهِ

وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا

رَزَقَهُمْ سِرَّاً وَعَلَانِيَّةً يَرْجُونَ

تَجْرِيَ لَنْ تَكُورَ ﴿٥٠﴾

29. Verily who<sup>r</sup> they<sup>z</sup> recite Allah's Book and aqamo (they<sup>z</sup> upped-to-fulfill all prescribed obligations of) the Prayer<sup>w</sup> they<sup>z</sup> and they<sup>z</sup> expended of what We provided them secretly and overtly<sup>w</sup> they<sup>z</sup> hope (for) a trade never [it<sup>w</sup>] taboor (becomes worthless).

<sup>26</sup> The word “mubashsheran” is masculine, singular, subjective noun, meaning proclaimer of good tidings, with no English equivalent.

<sup>27</sup> The word “خلا” has multiple meanings, among them as in this case, “خلاء أي تجرد له أو اقتصر عليه,” i.e. “dedicated.” See اللسان والهادي ومحيط المحيط.

<sup>28</sup> The reason for feminizing “come,” making it “come-she,” because the messengers is a broken plural, hence its referent verb should be feminized according to Arabic Grammar.

<sup>29</sup> The speaker’s pronoun “ي” in “نَكِيرٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See إعراب القرآن، محمود صافي

<sup>30</sup> The word “جُدُودٌ” means streaks and paths.

<sup>31</sup> The word “غَرَبِيبٌ” is plural for “غَرَبِيبٌ” which means intensely or strongly black. Hence, the phrase “غَرَبِيبٌ سُودٌ” means intensely black.

30. To fulfill<sup>32</sup> them [He] their remunerations and [He] augments them of His munificence; verily He, (is) Ghaforon (iterative Forgiver) Shakooron (iterative Thanker).

لِيُوْفِهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ  
مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

٣٢

31. And which<sup>x</sup> We revealed to you<sup>g</sup> of The Book, it<sup>x</sup> (is) the right, musaddeqan (accepter as true) for what (is) between its<sup>x</sup> both hands;<sup>w<sup>33</sup></sup> verily Allah by His eba'de (worshippers/ submitters/ slaves) (is) surely Proficient Baseeron (keenly: Seer/ Omniscient).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَبِ  
هُوَ الْحَقُّ مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ إِنَّ  
اللَّهَ بِعِبَادِهِ لَخَيْرٌ بَصِيرٌ

٣٣

32. Afterwards We bequeathed The Book (to) whom<sup>r</sup> isstafa<sup>34</sup> (had superlatively and exclusively selected) We of Our eba'de (worshippers/ submitters/ slaves); so of them a dha'lemon (injustice-doer) for himself<sup>w</sup> and of them a muqtassidon<sup>35</sup> (occasional lapsing/ not constant in being dutiful) and of them a precedent in the khayrate<sup>w</sup> (desirable-traits of worthiness and goodness)<sup>w</sup> by Allah's leave; tha'leka (afar-that-it/ that)<sup>x</sup> (is) the munificence the big.

ثُمَّ أَوْرَثْنَا الْكِتَبَ الَّذِينَ أَصْطَفَيْنَا  
مِنْ عِبَادِنَا فَمِنْهُمْ طَالِمٌ لِتَقْسِيمِهِ  
وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يَأْذِنُ اللَّهُ ذَلِكَ هُوَ  
الْفَضْلُ الْكَبِيرُ

٣٤

33. Adnen's (Eden's) paradises<sup>w</sup>/gardens<sup>w</sup> they<sup>z</sup> enter it,<sup>w</sup> (to be) adorned they<sup>z</sup> in it<sup>w</sup> of bracelets of gold and pearls and their labaso<sup>36</sup> (wear/ inner-clothes/ garments) in it<sup>w</sup> (are) silk.

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا  
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤٍ وَلِبَاسُهُمْ  
فِيهَا حَرِيرٌ

٣٥

34. And they<sup>z</sup> said: the praise (is) for Allah; Who undid the hazanan<sup>37</sup> (permanent sadness) a'n (off) us; verily our Lord surely (is) Ghafooroon (iterative Forgiver) shakooron (iterative thankster).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحَزْنَ إِنَّكَ رَبُّنَا لَغَفُورٌ شَكُورٌ

٣٦

<sup>32</sup> The word “يُوفِي” in “يُوفِي” from “الوفاء” = “التمام” = “يُوفِي” meaning gathering the last component of any obligation to make it a whole. Thus, “يُوفي” means endeavor and gather the last part of an obligation to fulfill it.

<sup>33</sup> The expression “between its both hands” is a lofty Arabic tongue expression meaning before it.

<sup>34</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “عَلَى.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>35</sup> The word “muqtassid”= “مقتصد” has several meanings, but in this context Qur'aan commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide unbelief, i.e. they are hypocrites. See the الفرتضي. However, linguistically, the word “muqtassid”= “مقتصد” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical.” So, likewise in his worship he tends to be “economical.” I believe the “hypocrites” are not among those called “muqtassid”= “مقتصد,” as in this Ayah, Allah considers the “muqtassid”= “مقتصد” as among His ebad (bondspeople) whom He “superlatively and exclusively selected” and bequeathed them the Book.

<sup>36</sup> See the Lexicon attached to this Translation for this rather multi meaning word. But one rather important aspect of it is: “لباس”=the inner clothing, which comes in direct contact with the bare skin. But figuratively it means much more, including the “garments.”

<sup>37</sup> There is *hazan*= حزن with *fa'tha* on the ح = permanent-sadness; and *huznun*= حزنون with *dhammah* on the ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

35. Who [He] ensconced us the eternity's-home<sup>w</sup> of His munificence, not touches/betides us in it<sup>w</sup> a fatigue and nor touches/betides us in it<sup>w</sup> an exhaustion.

الَّذِي أَحْلَنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ  
لَا يَمْسَنَا فِيهَا نَصْبٌ وَلَا يَمْسَنَا فِيهَا

لُغُوبٌ

36. And who<sup>r</sup> unbeliever they<sup>z</sup> for them Hell's<sup>w</sup> fire, neither (to be) judged on them so they<sup>z</sup> die and nor (to be) lightened *a'n* (off) them of its<sup>w</sup> torment; like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We requite every *kafooren*<sup>38</sup> (*multitudinous unbeliever/ingrate*).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمُ لَا  
يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُحْفَفَ  
عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ بَخِزِي  
كُلَّ كَافُورٍ

٢٩

37. And they mutually *yastattarekha* (*vehemently cry for help*) they<sup>z</sup> in it:<sup>w</sup> our Lord let-exit us [You<sup>s</sup>], we work righteously, other than which<sup>x</sup> we were working; have [and] not [We] aged you;<sup>b</sup> not reminisces in it<sup>x</sup> who<sup>p</sup> [he] reminisced; and came (to) you<sup>b</sup> the *na'theero* (*iterative warner*); so let-taste you<sup>z</sup> so not for the *dha'lumeena* (*injustice-doers of na'sseeren* (*iterative succorers*)).

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّا أَخْرَجَنَا  
نَعْمَلُ صَلِحًا عِنْ الدِّيَارِ كُثُّرًا  
نَعْمَلُ أُولَئِنَّ نَعْمَرُكُمْ مَا يَتَذَكَّرُ  
فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ  
فَذَوْقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

إِنَّ اللَّهَ عَلِيمٌ غَيْبُ السَّمَوَاتِ  
وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصَّدُورِ

٣٠

38. Verily Allah, knower (of) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; verily He, (is) Omniscient by the chests' possession.

هُوَ الَّذِي جَعَلَكُمْ خَلَّيْفَ فِي الْأَرْضِ  
فَنَ كَفَرَ فَلَيْهِ كُفُورٌ وَلَا يَزِيدُ  
الْكَافِرُونَ كُفُورُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْنَعًا  
وَلَا يَزِيدُ الْكَافِرُونَ كُفُورُهُمْ إِلَّا خَسَارًا

٣١

39. He Who made you<sup>z</sup> *khala'ef*<sup>39</sup> (*iterative successors*) in the Earth;<sup>w</sup> so whoever [he] unbeliever then on him (is) his unbelief; and not augments the unbelievers their unbelief *enda* (*with/at/by Rule of*) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

قُلْ أَرَيْتَمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ  
دُونِ اللَّهِ أَرْوَفِي مَاذَا حَلَّقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شُرُكٌ فِي السَّمَوَاتِ أَمْ  
عَاتَتْهُمْ كَيْبَابًا فَهُمْ عَلَىٰ بَيْنَتِ مَنْهُ  
بَلْ إِنْ يَعْدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا  
إِلَّا اغْرِوْرًا

٣٢

40. Let-say [you<sup>s</sup>]: have seen you<sup>z</sup> your<sup>n</sup> partners, whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Allah; let-show me you<sup>z</sup> what created they<sup>z</sup> of the Earth;<sup>w</sup> or for them a *sherkon* (*partnership with Allah*) in the Heavens;<sup>w</sup> or We gave them a book<sup>x</sup> then they (are) on an evidence<sup>w</sup> of it;<sup>x</sup> rather *en* (*not*) promise the *dha'le-moona* (*injustice-doers*) some of them (to) some except beguilement.

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ  
وَالْأَرْضَ أَنْ تَرُوْلَا وَلَيْنَ زَالَّا إِنْ

41. Verily Allah holds the Heavens<sup>w</sup> and the Earth<sup>w</sup> *an* (*not*) *tazola*<sup>40</sup> (*both deviate/cease*); and *la'en* (*indeed if*) *zalata* (*both deviated/ceased*) not holds them both

<sup>38</sup> The word “**كُفُور**” is *masculine noun*, *denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ingrate*.

<sup>39</sup> The word “**خَلَّاف**” = *plural for* “**خَلِيفَة**” which is a *masculine*; while “**خَلِيفَة**” is the *plural of* “**خَلِيفَة**”

<sup>40</sup> The word “**زَالَ**” could mean *deviate or cease to be*. That is to say they all stay moving within their orbits.

of anyone of after Him; verily He [was] Forbearer  
*Ghaforan* (iterative Forgiver).

أَمْسَكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ

جَلِيلًا غَفُورًا ﴿٤١﴾

42. And *aqsamo* (they<sup>z</sup> oathed) by Allah their *jahda* (ultimate) oaths, *la'en* (if indeed) came (to) them *na'theeron* (iterative warner) surely assuredly<sup>41</sup> they<sup>z</sup> be *ahda* (more divinely-guided) than *ehda*<sup>w</sup> (one<sup>w</sup>) (of) the *Ummame*<sup>w</sup> (nations/people);<sup>w</sup> so *lamma* (when/whence) came (to) them *na'theeron* (iterative warner), not augmented them [that/ he] except an aversion.

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَيْنَ  
جَاءَهُمْ نَذِيرٌ لَيَكُونَ أَهْدَى مِنْ  
إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا  
زَادَهُمْ إِلَّا فُقُورًا ﴿٤٢﴾

43. *Istekbaran* (affirmable standing haughtily above submission) in the Earth<sup>w</sup> and the misdeed's machination; and not *ya'heqo* (befalls besiegingly) the machination the misdeed except by its<sup>x</sup> folks;<sup>w</sup> so they<sup>z</sup> do wait except the [firsts'] dispensation;<sup>w</sup> so never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> a substitution<sup>x</sup> and never [you<sup>s</sup>] find for Allah's dispensation a transfer.

أَسْتَكَبَارًا فِي الْأَرْضِ وَمُكَرِّرُ السَّيِّئَاتِ  
وَلَا يَحِقُّ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ  
فَهُلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ  
فَلَمَّا تَجَدَ لِسُنَّةَ اللَّهِ تَبَدِيلًا وَلَمْ تَجِدَ  
لِسُنَّةَ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; and they<sup>z</sup> were harder than them strength;<sup>w</sup> and was not Allah to enfeeble Him of a thing in the Heavens<sup>w</sup> and nor in the Earth;<sup>w</sup> verily He was Omniscient, Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَفَّ  
كَانَ عَيْقَةً لِلَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ  
مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ يُعِجزُهُ مِنْ  
شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ  
إِنَّهُ كَانَ عَلَيْهَا قَدِيرًا ﴿٤٤﴾

45. And had/if Allah *you'aakhetha*<sup>42</sup> (retributively-punishes) [He] the mankind by what earned they<sup>z</sup> [He] (would have) not left on its<sup>w</sup> back of a *dabba'ten*<sup>w</sup><sup>43</sup> (she-moving-creature), [and] but [He] delays them, to *ajalen*<sup>44</sup> (term-limit) *musamma*<sup>45</sup> (that which is known and named); then if came their *ajalo* (term-limit); then verily Allah [was] by His *eba'de* (worshippers/submitters/slaves) *Baseeran* (keenly: Seer/Omniscient).

وَلَوْ يُؤَاخِذُ اللَّهُ أَنَّاسَ بِمَا  
كَسَبُوا مَا تَرَكَ عَلَى  
ظَهْرِهِمْ كَمِنْ دَابَّةٍ وَلَكِنْ  
يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمَّى فَإِذَا  
جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ  
بِعِكَارِهِ بَصِيرًا ﴿٤٥﴾

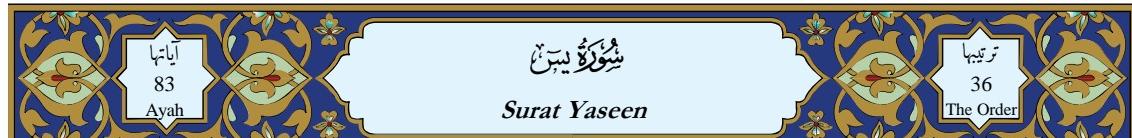
<sup>41</sup> The "ل" in "ال" in "القسم" = "ال القسم" = "ال" in "التأكيد" = "التأكيد" i.e. affirmation, expressed by "assuredly".

<sup>42</sup> The word "يُؤاخذ" in "يُؤاخذ هم" means retributively-punishes, certainly not "blames," as what some might presume. See in the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "آخذ" is retributively-punished.

<sup>43</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>44</sup> The word "الأجل" means term-limit, see *السان*.

<sup>45</sup> The word "musamma" is masculine, singular, subjective noun, meaning that which is known and named. +



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Yaseen.*<sup>١</sup> يَسْنٌ
2. By<sup>٢</sup> The Qur'aan<sup>x</sup> The Hakeeme<sup>٣</sup> (*infinite hekmah*<sup>٤</sup> Possessor).
3. Verily you<sup>g</sup> surely (are) of the mursaleena (sent-messengers). إِنَّكُمْ أَنْتُمُ الْمُرْسَلِينَ
4. On Sseratten (single and specific Path) straight. عَلَىٰ صَرْطٍ مُّسْتَقِيمٍ
5. A descending<sup>٥</sup> (*of/caused by*) The Mighty Ar-Rabeeme (multitudinous mercy Giver). تَنْزِيلُ الْعَزِيزِ الرَّحِيمِ
6. To warn [you<sup>s</sup>] a people not (*had been*) warned their fathers; so they (are) neglecters. لِئِنْذِرْ قَوْمًا مَا أُنِذَّرَ أَبَاؤُهُمْ فَهُمْ غَافِلُونَ
7. *Laqad* (*verily, already and affirmatively*) righted the say on most (*of*) them, so they believe not. لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ
8. Verily We made in their necks<sup>w</sup> shackles, so it<sup>w</sup> (*being*) to the chins; so they (are) muqmahoona (*ones whose heads are forcefully bent backward so that they cannot look forward or down*). إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَعْنَالًا فِيهِ إِلَى الْأَدْفَانِ فَهُمْ مُّقْمَحُونَ
9. And We made of between their hands<sup>w</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not. وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ
10. And equal on them whether warned them you<sup>h</sup> or [you<sup>s</sup>] warned them not, not believe they.<sup>z</sup> وَسَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
11. Verily only [you<sup>s</sup>] warn whom<sup>p</sup> *ettaba'a* ([he] closely-followed) the Thekra (*Qur'aan*) and *khasheya* ([he] reverently-feared) Ar-Rahaman by the invisible; so إِنَّمَا شَرِّدَ مَنْ أَتَيَ الْذِكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشَّرَهُ

<sup>١</sup> See the Lexicon attached to this Translation for some commentary on this.

<sup>٢</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of “القرآن” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>٣</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيماً.”

<sup>٤</sup> See the Lexicon attached to this Translation for “hekmah.”

<sup>٥</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>٦</sup> The expression “between their hands” is a lofty Arabic tongue expression meaning: in front of them.

*bashsher<sup>7</sup>* (*let-tell pleasant tidings*) [*you<sup>s</sup>*] (*to*) him by forgiveness<sup>w</sup> and a remuneration-*kareemen<sup>8</sup>* (*bounteous, ennobling and of many uses/ effects*).

بِعَفْرَقٍ وَأَجْرٍ كَرِيمٍ

12. Verily We quicken the dead and We write what they<sup>z</sup> advanced and their effects/footprints;<sup>9</sup> and every-thing *ahssaynaho<sup>10</sup>* (*We comprehensively reckoned it<sup>x</sup>*) in a principal manifester.

إِنَّا نَحْنُ نُحْيِ الْمَوْقَدَ وَنَكْتُبُ  
مَا قَدَّمُوا وَمَا أَثْرَهُمْ وَكُلُّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

13. And let-strike [*you<sup>s</sup>*] for them a parable/example, the village<sup>w</sup> companions *edb* (*when/ since*) came (*to*) it<sup>w</sup> the *mursaloona* (*sent-messengers*).

وَاصْرِيبْ لَهُمْ مَثَلًا أَصْحَابَ الْفَرِيزَةِ  
إِذْ جَاءَهَا الْمُرْسَلُونَ

14. *Edb* (*when/ since*) We sent to them two, then they<sup>z</sup> denied them both, so we corroborated by a third; then they<sup>z</sup> said: verily we (*are*) to you<sup>b</sup> *mursaloona* (*sent-messengers*).

إِذْ أَرْسَلْنَا إِلَيْهِمْ أَنْتَيْنِ فَكَذَّبُوهُمَا  
فَعَزَّزَنَا بِشَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ  
مُّرْسَلُونَ

15. Said they:<sup>z</sup> not you<sup>c</sup> except human like us; and not descended *Ar-Rahman* of a thing; *en* (*not*) you<sup>f</sup> (*are*) except lying.

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مَّثْنَانَا وَمَا أَنْزَلَ  
الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ

16. Said they:<sup>z</sup> our Lord knows, verily we (*are*) to you<sup>b</sup> surely *mursaloona* (*sent-messengers*).

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمْرَسَلُونَ

17. And not on us except the announcement the manifester.

وَمَا عَلِمْنَا إِلَّا أَبْلَغَ أَنْبِيَاءُ  
رَبِّنَا

18. They<sup>z</sup> said: verily we omened by you;<sup>b</sup> *la'en* (*indeed if*) not desisted you<sup>z</sup> surely assuredly<sup>11</sup> we stone<sup>12</sup> you<sup>b</sup> and surely assuredly touch/betides you<sup>b</sup> from us a painful torment.

قَالُوا إِنَّا نَطَّلَيْنَا بِكُمْ لَئِنْ لَمْ  
تَنْتَهُوا لَنَرْجِنَكُمْ وَلَيَمْسِنَكُمْ مَّا  
عَذَابٌ أَلِيمٌ

19. Said they:<sup>z</sup> your<sup>n</sup> omen (*is*) with you;<sup>b</sup> is *en<sup>13</sup>* (*if/ when*) (*had been*) reminded you<sup>c<sup>14</sup> rather you<sup>f</sup> (*are*) people prodigals/exceeders.<sup>15</sup></sup>

قَالُوا طَرِيكُمْ مَعَكُمْ أَئِنْ دُكَّرَ  
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

<sup>7</sup> See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheron*=بشرٌ يُبَشِّرُ مُبَشِّرٌ

<sup>8</sup> The word “*kareem*”=“*كَرِيمٌ*” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Lexicon attached to this Translation. Summarily it means *bounty-giver ennobler*.

<sup>9</sup> The word “*الآثار*” is specifically meant to be “*footsteps*,” to the mosques to perform the payers. See *القرطبي*.

<sup>10</sup> The word “*أَحْصى*” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See *البصائر*.

<sup>11</sup> The “*in*” in “*نَرْجِنَكُمْ*” and “*لَيَمْسِنَكُمْ*” are a *juratory* “*الْتَّاكِيد*,” i.e. affirmation, expressed in both cases by “*assuredly*”.

<sup>12</sup> The word “*رَجْمٌ*” in “*نَرْجِنَكُمْ*” is the derivative of “*رَجْمٌ*,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

<sup>13</sup> For the expression “*أَنْ*,” *Emam al-Qurtobey*, rather noted Qur'aan commentator, lists nine reading renditions of “*أَنْ*,” each is slightly different than the other.

<sup>14</sup> That is whenever you are reminded you *augured*, your omen is always with you.

<sup>15</sup> The word “*مُسْرِفُونَ*” translated as “*exceeders*” here in the sense of *immoderate in giving, saying or doing*. In =

20. And came from the city's<sup>w</sup> uttermost a man striding;<sup>16</sup> said [he]: O, my people *ettabe'ao* (*let-closely-follow*) you<sup>z</sup> the *mursaleena* (*sent-messengers*).

وَجَاءَ مِنْ أَقْصَا الْمَدِيْنَةِ رَجُلٌ يَسْعَى  
فَالَّذِي يَقُولُ أَتَسْعَوْا الْمُرْسَلِيْنَ

٢٠

21. *Ettabe'o* (*let-closely-follow you<sup>z</sup>*) whom<sup>p</sup> not asks you<sup>b</sup> [he] a remuneration while they (*are*) *muhtadoona*<sup>17</sup> (*they who found and accepted the divine-guidance*).

أَتَسْعَوْا مَنْ لَا يَسْتَكْفِمُ أَجْرًا وَهُمْ  
مُهَتَّدُوْنَ

٢١

22. And what (*is*) for me not worship [I] Whom *fattara* (*had innately-perfectly-originated*) me [He] and to Him you<sup>z</sup> (*are to be*) returned.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي  
وَإِلَيْهِ تُرْجَعُونَ

٢٢

23. *A'attakhetho*<sup>18</sup> (*do [I] take and presume*) of lesser than-/without Him *aaleha'tan* (*deities*); *en (if)* *Ar-Rabman* wants me by a *dhurren* (*persistent distress*) not enriches-/sufficed<sup>19</sup> *a'n (off)* me their intercession<sup>w</sup> a thing and nor they<sup>z</sup> rescue [me].<sup>20</sup>

أَنَّجَدْتُ مِنْ دُونِهِ إِلَهَةً إِنْ يُرِدُنِي  
الرَّحْمَنُ بِضُرِّ لَا تُغْنِ عَنِي  
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقَدُونَ

٢٣

24. Verily I then surely in a misguidance manifester.

إِنِّي إِذَا لَقَيْتُ ضَلَالًا مُّبِينًا

٢٤

25. Verily I believed by your<sup>n</sup> Lord, so let-hear [me]<sup>21</sup> you.<sup>z</sup>

إِنِّي أَسْنَثُ بِرَبِّكُمْ فَاسْمَعُونَ

٢٥

26. (*Had been*) said: let-enter [you<sup>s</sup>] the Paradise;<sup>w</sup> said [he]: *yalayta* (*O, for a longing*) my people know.

قِيلَ أَدْخُلُ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي  
يَعْلَمُونَ

٢٦

27. By what forgave me, my Lord and [He] made me of the *mukrameena* (*they who are hospitality accorded and honor bestowed*).

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ  
الْمُكَرَّمِيْنَ

٢٧

28. And not We descended on his people of after him of soldiers from the Heaven<sup>w</sup> and We were not *munzeleen*<sup>22</sup> (*Causers of the descending*).

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ  
جُنْدٍ مِنَ السَّمَاءِ وَمَا كَانَ مُنْزَلٌ

٢٨

= this, case the addressees were “*exceeders*” in their *stubbornness* vis-à-vis the facts or the truth as presented by their messengers. Also, “مسرونون” means according to *الاتّاج* *unbelievers*. I could not find this meaning for “مسرفون” as *unbeliever* except in a single *not a main entry* in *الاتّاج*.

<sup>16</sup> The word “*سعى*” has *several meanings, depending on the context:* (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) i.e. treading = walk on, over, or along; (3) = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) *بعنْيَ قَصْدٍ* intentionally treaded. When “*سعى*” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “اللام!” See *اللسان*, and *البصائر*. Refer to the attached list of References.

<sup>17</sup> See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

<sup>18</sup> The word “*اتَّخَذَ*” from “*اتَّخَذَ*” for “*إِفْتَعَلَ*” which is “*الاتَّخَذَ*” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is *always taking and presuming some-thing about what was taken*. Thus, it is *not just the mere taking*.

<sup>19</sup> The word “*تَغْيَى*” has double meanings: (1) *enriches*, (2) *suffices*. But “*enriches*” includes suffice and *not vice versa*. As “*enriches*” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “*suffices*” *meets the present needs of a specific task*. Hence “*enriches*” is *superior*.

<sup>20</sup> The letter “ن” in “يَنْقُونُ” by Arabic (*linguistic*) Rule, is called “نَسْقَنَى عَنْهَا” which precedes the speaker’s pronoun “ي”. The speaker’s pronoun “ي” in “يَنْقُونُ” is omitted, for *النَّحْفِيْفِ* = “*al-nahfifi*” or Ayat’s end harmony (*rhyme*). See *أعراب القرآن*, *لِمَحْمُود صَافِي*

<sup>21</sup> Ibid, only regarding *اسْمَاعُونَ*.

<sup>22</sup> The word “*munzeleen*” is plural, masculine subjective noun, meaning the *causers of the descending*. Hence “*munzeleen*” has no English equivalent. *Descenders= ones that descend, give a different meaning*.

29. En (not) was it<sup>w</sup> except a shriek-she<sup>y</sup> a one-she<sup>y</sup> then edha (suddenly/ whereas) they (are) kha'medona (stills/ quiets).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَجَدَةً فَإِذَا هُمْ حَمِدُونَ ٢٩

30. Alas, hasratan<sup>w</sup><sup>23</sup> (ardent contrition)<sup>w</sup> over the eba'de (worshippers/ submitters/ slaves) not ya'atee<sup>x</sup> (approaches/ comes to)<sup>x</sup> them of a messenger except they<sup>z</sup> were by him yastah'zeona (they<sup>z</sup> are: affirmably-jesting/jesting).

يَحْسَرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِنُونَ ٣٠

31. Have not they<sup>z</sup> seen how-many<sup>24</sup> We perished before them of the generations; verily they, to them not return.

أَلَمْ يَرَوْا كَمْ أَهْلَكَنَا قَلْنَاهُمْ مِنْ الْقُرُونِ أَنْهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ٣١

32. And en (not) all lamma<sup>25</sup> (but/ except) together laday<sup>26</sup> (directly and possessively from) Us mubdharoona<sup>27</sup> (those that are made present predeterminedly vis-à-vis time and place).

وَلَنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضُونَ ٣٢

33. And an Aya'ton<sup>w</sup> (miracle/ sign/ proof) for them (is) the dead-she<sup>y</sup> [the] land<sup>w</sup> We quickened it<sup>w</sup> and akhrajna (We emerged/ produced) from it<sup>w</sup> grains<sup>x</sup> so of it<sup>x</sup> they<sup>z</sup> eat.

وَإِنْ يَأْتِهِمْ لَهُمْ أَرْضٌ أَمْ سَيْفٌ أَحْيَنَا وَأَخْرَجْنَا مِنْهَا حَبَّا فِيهِ يَأْكُلُونَ ٣٣

34. And We made in it<sup>w</sup> gardens<sup>w</sup> of date-palms<sup>w</sup> and grapes and fajjarna (We caused to gush) in it<sup>w</sup> of the wells.<sup>w</sup>

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخْلٍ وَأَعْنَبٍ وَفَجَرْنَا فِيهَا مِنَ الْعُيُونِ ٣٤

35. To eat they<sup>z</sup> of its<sup>x</sup> thama're<sup>x</sup> (trees/ plant crops/ fruits)<sup>x</sup> and what worked their hands;<sup>w</sup> do then not they<sup>z</sup> thank.

لِيَأْكُلُوا مِنْ ثَمَرٍ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ٣٥

36. Subhana<sup>28</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs,<sup>29</sup> all of it<sup>w</sup> of what the Earth<sup>w</sup> sprouts<sup>w</sup> and of their selves<sup>w</sup> and of what not they<sup>z</sup> know.

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلُّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمَنْ أَنْفَسَهُمْ وَمَمَّا لَا يَعْلَمُونَ ٣٦

<sup>23</sup> The word “حَسْرَة” is أَشَدَ النَّدَمْ “Ashad al-nadm” see التاج. So we qualify the word “contrition” by *ardent* to indicate such *intensity* of contrition.

<sup>24</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>25</sup> The particle لـ“لما” has many functions, among them as an *exhaustive particle*, i.e.: restriction; so “but” here in *its sense of exception*. See مقني الليبب and الفراتي.

<sup>26</sup> The word “لدن” is closer than “عند” as you can say: “عندِي مال و المال ليس بِقِبْضَتِكِ الانْ” thus, “which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See اللسان.

<sup>27</sup> The word “muhdaroon” is plural of “muhdar,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always despite their wish to be *present*.

<sup>28</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحتك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>29</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) ازواجا “azwajah” which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

37. And an *Aya'ton*<sup>w</sup> (*miracle/sign/proof*) for them (*is*) the night<sup>x</sup> We slough of it<sup>x</sup> the *naha'ra* (*between sunrise and sunset*); then *edha* (*suddenly/whereas*) they (*are*) mudble-moona (*they that have darkness in them or who have lapsed in darkness*).

وَإِيَّاهُ لَهُمُ الْيَلَلْ نَسْلَخُ مِنْهُ النَّهَارَ  
فَإِذَا هُمْ مُظْلِمُونَ

٤٧

38. And the sun<sup>w</sup> runs<sup>w</sup> for a *mustagarren* (*permanent-abode/ultimate realization*) for it;<sup>w</sup> *tha'leka* (*afar-that-it-/that*)<sup>x</sup> (*is*) a fating (*of*) The Mighty The Omniscient.

وَالشَّمْسُ تَجْرِي لِمُسْتَقِرٍّ لَهَا  
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

٤٨

39. And the moon<sup>x</sup> We fated it<sup>x</sup> zodiacs until [*it*]<sup>x</sup> returned like the *orjoona* (*shriveled date-palm stalk*) the old.

وَالْقَمَرُ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ  
كَالْعَجُونِ الْقَدِيرِ

٤٩

40. Neither the sun<sup>w</sup> befitting for it<sup>w</sup> to overtake the moon<sup>x</sup> and nor the night (*is*) the *naha're* (*between sunrise and sunset*) foregoer; and each (*is*) in an orbit swimming they.<sup>z</sup>

لَا الشَّمْسُ يَبْغِي هَاهُ أَنْ تُدْرِكَ  
الْقَمَرُ وَلَا الْيَلَلْ سَابِقُ الْنَّهَارِ وَلِكُلِّ فِلَّا يَسْبَحُونَ

٤٥

41. And an *Aya'ton*<sup>w</sup> (*miracle/sign/proof*) for them (*is*) (*that*) surely We carried their progeny<sup>w</sup> in the *folke*<sup>x</sup> (*ship*)<sup>x</sup> the laden.

وَإِيَّاهُ لَهُمْ أَنَا حَلَّنَا ذِرَّتِهِمْ فِي  
الْفُلُكِ الْمَسْحُونِ

٤٦

42. And We created for them of its<sup>x</sup> similar what they<sup>z</sup> ride.

وَلَقَنَّا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكُونَ  
وَلَئِنْ دَشَّ نُفِرْقُهُمْ فَلَا صَرِيعٌ لَهُمْ وَلَا  
هُمْ يُقْدِرُونَ

٤٣

43. And *en* (*if*) [We] will [We] drown them, then neither a cry for them and nor (*are to be*) rescued they.<sup>z</sup>

إِلَّا رَحْمَةً مِنَّا وَمَتَعًا إِلَى جِنِّ

٤٤

44. Except a mercy<sup>w</sup> from Us and a *mata'an*<sup>30</sup> (*resource for a transitory worldly delight*) to a while.

وَإِذَا قِيلَ لَهُمْ أَنْقُوا مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ لَعَلَّكُمْ تَرَكُونَ

٤٥

45. And if (*being/had-been*) said for them: *ettaqo* (*let-you<sup>z</sup> reverently-guard not to displease*) what (*is*) between your<sup>n</sup> hands<sup>w<sup>31</sup></sup> and what (*is*) behind you<sup>b</sup> *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> *torhamona*<sup>32</sup> (*to be mercy-given you<sup>z</sup>*).

وَمَا تَأْتِيهِمْ مِنْ إِيمَانِكُمْ مِنْ مَآءِيَّتِكُمْ  
نَهَمٌ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

٤٦

46. And not *ta'tey*<sup>w</sup> (*descend/come*)<sup>w</sup> them of an *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) of their Lord's *Aya'te*<sup>w</sup> (*plural for Aya'ten*<sup>w</sup>) except they<sup>z</sup> were *a'n* (*regarding*) it<sup>w</sup> shunners.

وَمَا تَأْتِيهِمْ مِنْ إِيمَانِكُمْ مِنْ مَآءِيَّتِكُمْ

نَهَمٌ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

٤٧

47. And if (*being/had-been*) said for them: let-expend

وَإِذَا قِيلَ لَهُمْ أَنْفَقُوا مِمَّا رَزَقْنَا لَهُمْ

٤٨

<sup>30</sup> The word “مَتَاعٌ”=“*mata'an*” is rooted in the word “مَقْعُودٌ,” = “*matta'd*” with many meanings, among them: *resources of transitory worldly delight*. See the *Lexicon* attached to this *Translation* for elaboration.

<sup>31</sup> The lofty say “between your hands” is an Arabic tongue expression, meaning: *before you*, or *in front of you*.

<sup>32</sup> The word “رَحْمَةٌ”=“mercy” in Arabic “رَحْمَةٌ” is unlike its English equivalent, in that “رَحْمَةٌ” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the *future-passive* for the *masculine plural*. There is *no way* to *exactly render* this in English *per se*. So the closest is to possibly say: “perhaps you<sup>z</sup> *torhamona* (*be given-mercy*) you<sup>z</sup>” thus introducing the idea of “giving-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in *correct English*, as there is *no such word* as “*mercied*.”

you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> unbeliever they<sup>z</sup> to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (*do we: give to ingest/feed*) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (*gave to ingest/fed*) him; *en* (*not*) you<sup>f</sup> (*are*) except in a misguidance manifester.

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
أَنْتُمْ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمُهُ، إِنْ  
أَنْتُمْ إِلَّا فِي ضَلَالٍ شَيِّئِنَ

48. And they<sup>z</sup> say: when (*is*) this the appointment, *en* (*if*) you<sup>c</sup> [were] *ssa'deqla* (*always truth enforcers*).

وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُثُرُ  
صَنِدِيقِينَ

49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [*it*<sup>w</sup>] takes-she<sup>y</sup> them while they dispute.

مَا يَنْظَرُونَ إِلَّا صَيْحَةً وَجْهَةً  
تَأْخُذُهُمْ وَهُمْ يَخْصُمُونَ

50. So not can they<sup>z</sup> (*make*) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they.<sup>z</sup>

فَلَا يَسْتَطِعُونَ تَوْصِيَةً وَلَا إِلَّا  
أَهْلَهُمْ يَرْجِعُونَ

51. And (*had-been*) blown in the horn, then *edha* (*suddenly/ whereas*) they (*are*) from the *ajda'the* (*tombs*) to their Lord flitting they.<sup>z</sup>

وَفُتحَ فِي الصُّورِ فَإِذَا هُمْ مِنَ  
الْأَبْدَاثِ إِلَّا رَبِّهِمْ يَنْسِلُونَ

52. Said they: *ya'waylana* (*O, for us: a lengthy stay in Hell / ruin/ woe*); who aroused/resurrected<sup>34</sup> us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (*always enforced the truth*) the *mursaloona* (*sent-messengers*).

قَالُوا يَوْلَدَنَا مَنْ بَعْثَنَا مِنْ مَرْقَدِنَا  
هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمَرْسُلُونَ

53. En (*not*) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (*suddenly/ whereas*) they (*are*) together *laday*<sup>35</sup> (*directly and possessively from*) Us *muhdharoona*<sup>36</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَجْهَةً  
إِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحَضَّرُونَ

54. So today not (*to be*) wronged<sup>37</sup> a self<sup>w</sup> a thing and nor (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working.

فَلَيْلَمْ لَا نُظْلِمُ نَفْسَ شَيْئًا وَلَا  
يُحْزِبُنَّ الْأَمَانَتَ مُنْتَهٌ تَعْلَمُونَ

55. Verily the Paradise's<sup>w</sup> companions today (*are*) in a work marveling.<sup>38</sup>

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ  
فَكَاهُونَ

56. They and their spouses (*i.e. wives*) (*are*) in shades on the couches recliners.

هُنَّ وَأَزْوَجُهُنَّ فِي ظِلَالٍ عَلَى  
الْأَرْأَيِكَ مُسْكُونَ

<sup>33</sup> The particle “لو” since it is a *future-connected verb*, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if/had” or “when.” See *معنى الليبب ابن هشام*.

<sup>34</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

<sup>35</sup> The word “لدن” is *closer* than “عند” as you can say: “عندِي مل و العال ليس بقسطتك الان,” thus, “لدن” which *closer* spatially and more specific. So, “*directly and possessively from*” (Us) seems to indicate such *closerness*. See *اللسان*.

<sup>36</sup> The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, *singular objective noun* meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

<sup>37</sup> The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this Ayah.

<sup>38</sup> The word “*marveling*” = *يَتَعَجَّلُونَ* *النَّاجِ* and *القرطبي*.

57. For them in it<sup>w</sup> fruit<sup>w<sup>39</sup></sup> and for them what they<sup>z</sup> claim/wish.<sup>40</sup> هُمْ فِيهَا فَتِكْهَةٌ وَلَهُمْ مَا يَدَعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord Raheemen (iterative mercy Giver). سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَةٍ ﴿٥٨﴾
59. And *imtazo* (*let-be-you<sup>z</sup> distinguished*) today, O, you the criminals.<sup>41</sup> وَمَتَّزُوا الْيَوْمَ أَيْمَانًا الْمُجْرِمُونَ ﴿٥٩﴾
60. Have not [I] covenanted to you<sup>b</sup> O, Adam's sons that not you<sup>z</sup> worship the Satan; verily he (is) for you<sup>b</sup> a foe<sup>41</sup> manifester. اللَّهُ أَعْهَدَ إِلَيْكُمْ يَتَبَّعِيَّ إِادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُفُّرٌ عَدُوٌّ مُّهِينٌ ﴿٦٠﴾
61. And that let-you<sup>z</sup> worship Me; this (is) *Sseratton* (road/way) straight. وَأَنْ أَعْبُدُونِي هَذَا صَرْطُ مُسْتَقِيمٌ ﴿٦١﴾
62. And *laqad* (*verily, already and affirmatively*) [he] misled of you<sup>b</sup> many generations; have then not been you<sup>z</sup> cerebrating. وَلَقَدْ أَصَلَّ مِنْكُمْ حِيلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This-she<sup>y</sup> (is) Hell,<sup>w</sup> which<sup>u</sup> you<sup>c</sup> [were] (being) promised. هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. *Isslaw*<sup>42</sup> (*let-broiled you<sup>z</sup> on/by*) it<sup>w</sup> today, by<sup>43</sup> what you<sup>c</sup> were unbelieving you.<sup>z</sup> أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكُفُّرُونَ ﴿٦٤﴾
65. Today, We seal/consummate<sup>44</sup> on their mouths<sup>w</sup> and talk (to) Us their hands<sup>w</sup> and witness/testify their feet<sup>w</sup> by what they<sup>z</sup> were earning. الْيَوْمَ تَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَهُّدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if<sup>45</sup> [We] will, surely We (*would have*) smothered on their eyes<sup>w</sup> then they<sup>z</sup> (*would have*) raced (to) the *Sseratte* (road/way), so wherefrom<sup>46</sup> they<sup>z</sup> sight. وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْبَقُوا الْأَصْرَاطَ فَإِذَا فَيَضُرُّونَكَ ﴿٦٦﴾
67. And if<sup>47</sup> [We] will surely We (*would have*) deformed them on their station, so not could proceed they<sup>z</sup> and nor return they<sup>z</sup>. وَلَوْ نَشَاءُ لَسَخَنَهُمْ عَلَىٰ مَكَائِسِهِمْ فَمَا أَسْتَطَعُو مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

<sup>39</sup> The word “فَاكِهَةٌ” = “fruit” in Arabic is feminine-gender. Hence it and its *qualifier adjective* are feminized by<sup>w</sup>.<sup>40</sup> The word “يَدَعُونَ” has more than one meaning. It could mean (1) wish, or (2) claim. See *القرطبي* and *اللسان*.<sup>41</sup> The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe;” see *الهادى* and *اللسان*.<sup>42</sup> The word “يَصْلُونَ” transliterated “*yaslawnd*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed in the intensely kindled Fire*.<sup>43</sup> The particle “بِ” in “بِمَ” commands fourteen different meanings, among them “*the causality*,” as indicated here by “*by*” = “*for*.” See *معجم الباب*.<sup>44</sup> That is close *hermetically* and *determined irrevocably*, or *tighten* on their mouths.<sup>45</sup> The particle “لَوْ” since it is a *future-connected verb*, probable to occur and *not* sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when.” See *معنى الباب*, *ابن هشام*.<sup>46</sup> The word “أَنْ” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.<sup>47</sup> See footnote 33 above regarding “لَوْ”

68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they<sup>z</sup> cerebrate.

69. And not We taught him the poetry; and (is) not befitting for him; *en (not)* it<sup>x</sup>/he<sup>48</sup> except a *Thekron* (*message/exhortation*) and a Qur'aan manifester.

70. To warn [he] whomever [he] [was] *hayyan* (*living-alive*) and right [the] say on the unbelievers.

71. Have [and] not seen they<sup>z</sup> (*that*) surely We created for them of what worked Our Hands<sup>w49</sup> *an'aaman*<sup>w</sup> (*cattle/sheep/goats/camels*)<sup>w</sup> so they (*are*) for it<sup>w</sup> possessors.

72. And We humbled it<sup>w</sup> for them; so of it<sup>w</sup> (*are*) their rides/ride<sup>50</sup> and of it<sup>w</sup> eat they.<sup>z</sup>

73. And for them in it<sup>w</sup> benefits<sup>w</sup> and drinks; do then not thank them.<sup>z</sup>

74. And *ittakhatho*<sup>51</sup> (*they<sup>z</sup> took and presumed*) of lesser than/without Allah *aalehatan* (*deities*), *la'alla* (*craving currently unavailable deed that, perhaps*) they (*are to be*) succored.

75. [Not] can they<sup>z</sup> succor them; and they for them soldiers *muhdharoona*<sup>52</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

76. So let not sadden you<sup>g</sup> their say; verily We know what they<sup>z</sup> conceal and what they<sup>z</sup> disclose.

77. Has not seen the human (*that*) surely We created him of a *nutfa'ten* (*sperm-drop*)<sup>w</sup> then *edha* (*suddenly/whereas*) he (*is*), *kha'sseemon* (*iterative disputant/antagonist*) manifester.

<sup>48</sup> The pronoun “هو” in this Ayah potentially carries more than one meaning. Qur'aan commentators differ as to exactly what it is? For example: *Emam الطبرى* says: أى محدثٍ إِنْ هُوَ “Emam says: أى الذي يتلوه ”; And said *الرازى* = *Mohammad (SAWS)*, just like *عليهم الكلمة* = “The Word”= *Esa*, son of *Maraima (Mary)*, see الرأب. Of course others do likewise, and each with a good rationale supporting their stand. So this pronoun could be: “he” or “it”.

<sup>49</sup> Regarding "Our Hands," some maintain that the "hands" are symbols of divine Might or Power.

<sup>50</sup> **ضمة على الراء** with **زُخْبُوهُم** “زُخْبُوهُم” is a plural, and said others with a **فتحة على الدال** “فَتْحَةً عَلَى الدَّالِّ”.

<sup>51</sup> The word لسان العرب **الأخذ** which is from **افتغان** for **الأخذ** is therefore **أخذ**, as stated in **الأخذ**, is always taking and making/presuming a thing of what was taken. Thus, it is not just the mere taking.

<sup>52</sup> The word “*muhdharoon*” is plural of “*muhdhar*;” masculine, singular objective noun meaning: *made present*. However, such *plural* sense almost always *despite their wish to be present*.

78. And [he] struck for Us a parable/example and [he] forgot<sup>53</sup> (*ceased paying attention to*) his creation; said [he]: Who<sup>a</sup> quickens the bones while it<sup>w</sup> decay.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ

مَنْ يُحْيِي الْعَظَمَ وَهِيَ رَمِيمٌ

فُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةً

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

79. Let-say [you<sup>s</sup>]: quickens it<sup>w</sup> Who [He] established it<sup>w</sup> first once-she<sup>y</sup> (*time<sup>w</sup>*); and He (*is*) by every creation Omniscient.

80. Who [He] made for you<sup>b</sup> of the trees<sup>w</sup> the green a fire,<sup>w</sup> then *edha* (*suddenly/whereas*) you<sup>f</sup> (*are*) of it<sup>x</sup> you<sup>z</sup> kindle.

الَّذِي جَعَلَ لَكُمْ مِنَ السَّجَرِ

الْأَخْضَرِ نَارًا إِذَا أَنْشَمْ مِنْهُ تُوقَدُونَ

اَللَّهُمَّ بِلَى وَهُوَ الْخَلَقُ الْعَلِيمُ

81. Does not Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>54</sup> (*He-Who is capable of: giving/doing-/enforcing/or influencing*) on to create like them; *bala*<sup>55</sup> (*certainly-not*); and He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

أَوَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ

وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَحْكُمَ

مِثْهُمْ بِلَى وَهُوَ الْخَلَقُ الْعَلِيمُ

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ

لَهُ كُنْ فَيَكُونُ

82. Verily only His command if [He] wanted a thing (*is*) to say for it<sup>x</sup> let-be [you<sup>s</sup>], so [it<sup>x</sup>] is.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلْكُوتُ كُلِّ

شَاءَ وَإِلَيْهِ تُرْجَعُونَ

83. So *subhana*<sup>56</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand<sup>w</sup><sup>57</sup> *Malakoot*<sup>58</sup> (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you.<sup>z</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

<sup>53</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*. See **اللسان**.

<sup>54</sup> The word “ قادر ” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>55</sup> The word “*bala*=“indeed-not” is absolutely *not* synonymous to “yes”=“نعم”, see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>56</sup> The word “*subhana*=“سبحان” has *no* English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “*subhana*=“سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>57</sup> Some maintain that the “hands” are *symbols* of divine Might or Power.

<sup>58</sup> The word “ملکوت” means kingship but of everlasting and absolute nature.

1. By <sup>1</sup> the <i>ssa'ffa'te</i> <sup>2</sup> ( <i>rankers-she<sup>ym</sup></i> ) <i>ssaffan</i> <sup>3</sup> ( <i>absolute ranking</i> ). 2. So the <i>za'jera'te</i> <sup>4</sup> ( <i>deterriers-she<sup>ym</sup></i> / <i>drivers-she<sup>ym</sup></i> ) <i>zajran</i> <sup>5</sup> ( <i>absolute deterring/driving</i> ). 3. So the reciters-she <sup>ym</sup> <sup>6</sup> <i>Thekra</i> ( <i>Qur'aan</i> ). 4. Verily your <sup>n</sup> <i>elaha</i> ( <i>deity</i> ) ( <i>is</i> ) surely One. 5. Lord ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both and Lord ( <i>of</i> ) the <i>mashareqe</i> ( <i>sunrises' loci</i> ). <sup>7</sup> 6. Verily We bedecked the Heaven <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> by the stars, <sup>w</sup> <sup>8</sup> adornment. <sup>w</sup> 7. And an ( <i>absolute</i> ) keep-up <sup>9</sup> from every Satan <i>ma'reden</i> ( <i>obdurate/rebel</i> ). 8. Not <i>yassamma'ona</i> <sup>10</sup> <sup>3</sup> ( <i>they<sup>z</sup> incline to hearken</i> ) to the chiefs the highest; and ( <i>are to be</i> ) cast they <sup>z</sup> from every side. 9. <i>Dohooran</i> ( <i>ones that are being assuredly repelled from</i> <i>Allah's mercy</i> ) and for them ( <i>is</i> ) a torment <i>wasseb</i> ( <i>persevering/everlasting</i> ). 10. Except whom <sup>p</sup> [ <i>be</i> ] ( <i>stealthily</i> ) snatched a snatch <sup>w</sup> then followed him a <i>she'habon</i> ( <i>flamer</i> ) <i>tha'qib</i> ( <i>piercer</i> ). 11. So <i>istaf'te</i> ( <i>let-[you<sup>s</sup>] seek situationally fitting and wise</i> <i>opinion of</i> <sup>11</sup> <i>them</i> ; are they harder creation or whom <sup>p</sup> فَاسْتَفْتُهُمْ أَهُمْ أَشَدُ خَلْقًا أَمْ مَنْ	وَالصَّفَاتِ صَفَا ① فَالْتَّجَرَتْ زَجَرَا ② فَالثَّالِيَتْ ذَكْرَا ③ إِنَّ إِلَهَكُمْ لَوْحَدٌ ④ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ⑤ وَرَبُّ الْمَشْرِقِ ⑥ إِنَّا رَيَّنَا النَّمَاءَ الْدُّنْيَا بِرِزْقِهِ الْكَوَافِرِ ⑦ وَجَهَقَطَا مِنْ كُلِّ شَيْطَنٍ مَارِدٍ ⑧ لَا يَسْمَعُونَ إِلَى الْعَلِلِ الْأَعْلَى ⑨ وَيَقْذُفُونَ مِنْ كُلِّ جَانِبٍ ⑩ دُخُورًا وَلَهُمْ عَذَابٌ وَاصِبْ ⑪ إِلَّا مَنْ حَطَفَ لَخْنَفَةَ فَأَنْتَهُ ⑫ شَهَابٌ ثَاقِبٌ ⑬ فَاسْتَفْتُهُمْ أَهُمْ أَشَدُ خَلْقًا أَمْ مَنْ
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<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “الاصفافات,” which is by *implication* by the “Lord of the ااصفات“ So we start with the word “by” and not “و” as “و” will *not suffice* the meaning in this context.

<sup>2</sup> The word “الاصفافات” is a *feminine noun*, hence the [she-] prefix indicative.

<sup>3</sup> The word “صفة” is the *infinitive noun* for the word “صف.” Thus, in order to indicate this “infinitive ness” the word “absolutely” is prefixed to the word “ranking.”

<sup>4</sup> The word “الزاجرات” is a *feminine noun*, hence the [she-] indication. Additionally, “الزاجرات” has two distinct meanings: (1) deterriers or preventers, (2) drivers or propellers.

<sup>5</sup> The word “زجر” is the *infinitive noun* for the word “زجر.” Thus, in order to indicate this “infinitive ness” the word “absolutely” is prefixed to the words “deterring/driving.”

<sup>6</sup> The word “التاليات” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'aan*, mentioned as a *plural* as he is the *chief* of the angels. Others have said *any one* who recites the Qur'aan.

<sup>7</sup> Sunrise's locus = “المشرق” versus sunrise= “الشروع”.

<sup>8</sup> The word “كوكب” is the plural of “كوكب,” from a *linguistic point of view* means: *star*. Although in modern times “كوكب” = *planet*.

<sup>9</sup> The word “حفظ” is rooted in “حافظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed)\*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*). Also the word “حافظ” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “absolute,” see *اعراب القرآن*, *محمود صافي*.

<sup>10</sup> The word “yassamma'o” أي يميل بالرأس و الأذن للسمع بجد“ is “يسمع“ in “يسمعون“ so they *incline to hearken*, but they will not achieve their goal. See *السان*.

<sup>11</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

We created; verily We created them of a mud *la'zib*  
(cohesive/ adhesive). خَلَقْنَا إِنَّا خَلَقْنَاهُم مِّنْ طِينٍ لَّازِبٍ ١١

12. Rather marveled/wondered you <sup>h</sup> and scorn they.  
بَلْ عَجِّبْتَ وَسَخَرُونَ ١٢

13. And if (*had-been*) reminded they <sup>z</sup> not remember they.  
وَإِذَا ذُكِرُوا لَا يَذَكُرُونَ ١٣

14. And if they <sup>z</sup> saw an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*)  
*yastaskherona*<sup>12</sup> (*they* <sup>z</sup> deem scorning).  
وَإِذَا رَأَوْهُ إِيمَانًا يَسْتَسْخِرُونَ ١٤

15. And they <sup>z</sup> said: *en* (*not*) this except a magic manifester.  
وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مِّنْ ١٥

16. Is if we died and we were *tora'ban* (*crushed sand*)  
and bones, are verily we surely *maboothoona* (*ones  
that are to be resurrected*). أَعْذَا مَنَا وَكُنَا نُرَأِيَا وَعَظَلَمَا ١٦  
لَمْبُوُونَ ١٦

17. Are our fathers the [firsts] (*too*).<sup>13</sup>  
أَوْ أَبَاؤُنَا الْأَوَّلُونَ ١٧

18. Let-say [*you*]: yes and<sup>14</sup> you <sup>f</sup> (*are*) *dakherona* (*they  
who became contemptible or of no significance*). قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ ١٨

19. So verily only, she/it <sup>w</sup> (*is*) a *zaj'raton* (*screech-she-  
/ determent-she*<sup>y</sup>) one-she<sup>y</sup> then *edha* (*suddenly/ whereas*)  
they (*are*) looking.<sup>15</sup> فَإِنَّمَا هِيَ زَجْرَةٌ وَحْدَةٌ فَإِذَا هُنْ يَنْظُرُونَ ١٩

20. And they <sup>z</sup> said: *ya'waylana*<sup>16</sup> (*for us: a lengthy: stay in  
a valley in Hell/bane/woe*) this (*is*) the Deen's<sup>17</sup> Day.  
وَقَالُوا يَوْمَنَا هَذَا يَوْمُ الَّذِينَ ٢٠

21. This (*is*) Day (*of*) *ta'ya'waylana* (*O, for us: a lengthy stay  
in Hell/ruin/woe*) he *Fa'ssle*<sup>18</sup> (*Sunderance*), which<sup>x</sup>  
were you<sup>c</sup> by it<sup>x</sup><sup>19</sup> denying,  
هَذَا يَوْمُ الْفَصْلِ الَّذِي كُثُرَ بِهِ ٢١  
ثُكَّذُبُوكَ ٢١

22. Let-throng you <sup>z</sup> whom<sup>r</sup> *dhalamo*<sup>20</sup> (*they* <sup>z</sup> wronged)  
and their *azwa'je*<sup>21</sup> (*similar/categories*) and what they <sup>z</sup>  
were worshipping they.  
أَخْسِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَجُهُمْ وَمَا  
كَانُوا يَعْبُدُونَ ٢٢

23. Of lesser than/without Allah, then let-you <sup>z</sup> *ehdo*  
(*divinely-guide*) them to *Sseratte* (*road/way*) (*of*) the  
*Jahheeme's*<sup>22</sup> (*intensely-blazing Fire*<sup>w</sup>).  
مِنْ دُونِ اللَّهِ فَأَهْدُوْهُمْ إِلَى صِرَاطِ  
الْمُجْحِمِ ٢٣

<sup>12</sup> Ibid, for the “س.”

<sup>13</sup> That is are our fathers too to be resurrected?

<sup>14</sup> This “و” here could be “حالية” = “while.”

<sup>15</sup> That is *what is to be done with them*. Hence “بنظرهن” could mean “waiting” *what is to be done with them*.

<sup>16</sup> *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

<sup>17</sup> The “Deen's Day” means day of reckoning and accountability, where *penalty* or *reward* is rendered accordingly.

<sup>18</sup> That is the Day when Allah decides and *sunders* each and everyone according to their *dues, good or bad*.

<sup>19</sup> The pronoun particle “ه” in “بـه” is in the *masculine* as it refers to the “اليوم”= day, in Arabic a *masculine gender*. This in *contrast* to a “بـها” in some other Ayah, (S34:42) where the reference is to Hell, in Arabic a *feminine gender*, so the reference there is *feminized* by it<sup>r</sup>.

<sup>20</sup> See the Lexicon attached to this Translation for “فاعل الظلم”= “ظلماً”= “injustice-doer” and “wronged.”

<sup>21</sup> The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the *individual entity with a companion*, (4) *category* = “صف” (*sort or kind or specimen*), (5) *hue* (*color*). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-like*s., (3) *hues*. See *اللسان*.

<sup>22</sup> The word “جحيم” is proper noun, but it means *intensely blazing fire*. See *الرا غب*.

24. And let-stand them you;<sup>z</sup> verily they (*are*) *masoolona*<sup>23</sup> (*ones that are to be questioned*). وَقُفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ ٢٤
25. What (*is*) for you<sup>b</sup> not mutually-succor you.<sup>z</sup> مَا لَكُمْ لَا تَنَاصِرُونَ ٢٥
26. Rather today they (*are*) surrenderors. بِئْ هُوَ أَيُّومٌ مُسْتَسِمُونَ ٢٦
27. And *aqbala* (*forwardly-came*) some (*of*) them on some, mutually querying they.<sup>z</sup> وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ٢٧
28. Said they<sup>z</sup>: verily you<sup>b</sup> you<sup>c</sup> were *ta'atona*<sup>x</sup> (*approaches / comes to us*)<sup>x</sup> of<sup>24</sup> the *ya'mene* (*power/ right-side/ religion*). قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَا عَنِ الْيَمِينِ ٢٨
29. They<sup>z</sup> said: rather not you<sup>z</sup> were believers. قَالُوا بَلْ لَنْ تَكُونُوا مُؤْمِنِينَ ٢٩
30. And [was] not for us on you<sup>b</sup> of an authority; rather you<sup>c</sup> were people *ttaqueenda*<sup>25</sup> (*tyrants*). وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنٍ بَلْ كُنْتُمْ قَوْمًا طَاغِيْنَ ٣٠
31. So righted on us our Lord's say: verily we (*are*) surely tasters. فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَاهِقُونَ ٣١
32. So we *aghawayna* (*we caused you<sup>b</sup> to stray because of fallacious belief*); verily we were *ghaweeda*<sup>26</sup> (*strayers because of fallacious belief resulting in disappointment*). فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَوَّيْنَ ٣٢
33. Then verily they then-day (*are*) in the torment partners. فَإِنَّهُمْ يَوْمَيْنِ فِي الْعَذَابِ مُشَرِّكُونَ ٣٣
34. Verily We like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> [*We*] do by the criminals. إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ٣٤
35. Verily they were if (*had-been*) said to them: no an *elaha* (*a deity*) except Allah *yestakberoona*<sup>27</sup> (*they<sup>z</sup> affirm their prideful haughtiness*). إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ٣٥
36. And say they:<sup>z</sup> are verily we surely leavers/leaving our *aalehab* (*deities*) for a maniac<sup>28</sup> poet. وَيَقُولُونَ إِنَّا لَنَارِكُونَ إِلَهَنَا لِشَاعِرٍ مَجْنُونٍ ٣٦
37. Rather came [*he*] by the right and *ssaddaqa* (*affirmed as credible [he]*) the *mursaleena* (*sent-messengers*). بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ أَنْبَيْلَنَ ٣٧
38. Verily you<sup>b</sup> surely (*are*) tasters (*of*) the torment the painful. إِنَّكُمْ لَذَاهِقُوا أَعَذَابَ الْأَلَمِ ٣٨
39. And not (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working. وَمَا تُحْزِنُنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٣٩

<sup>23</sup> In a true *Hadeeth*, it is said that whoever was made to stand for questioning on Day of Judgment, is really in rather dire trouble and doom.

<sup>24</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

<sup>25</sup> The “tyrants” = “طاغون” those who are oppressive, harsh and arbitrary in their conduct.

<sup>26</sup> The word “الغاوين” strayers because of fallacious belief resulting in disappointment for them. See *الرااغب اللسان* and *الرااغب اللسان*.

<sup>27</sup> See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

<sup>28</sup> The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

40. Except Allah's *eba'de* (*worshippers/ submitters/ slaves*) the *mukhlasseen*<sup>29</sup> (*they who are: purified and saved*). إِلَّا عِبَادُ اللَّهِ الْمُخْلَصِينَ ٤٠
41. Those for them a *rez'qon*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup> *ma'aloomon* (*that which known*). أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ٤١
42. Fruits<sup>w</sup> and they (are) *mukramoona* (*they that are hospitality accorded and honored*). فَوْرَكُهُ وَهُمْ مُكْرَمُونَ ٤٢
43. In paradises<sup>w</sup> / gardens<sup>w</sup> (*of*) the *naeeme* (*permanent mental and physical delights in Paradise*). فِي جَنَّاتِ الْأَعِيُّمِ ٤٣
44. On beds mutually (are) they<sup>z</sup> fronting (*tête-à-tête*). عَلَى سُرُرٍ مُمْقَبِلِينَ ٤٤
45. (*Being/ to-be*) circumambulated over them by a goblet<sup>30</sup> of *ma'eenen* (*ever-flow*). يُطَافُ عَلَيْهِمْ بِكَاسٍ مِنْ مَعِينٍ ٤٥
46. White<sup>w</sup> a delectableness<sup>w</sup> for the drinkers. بِضَاءَ لَذَّةٍ لِلشَّرِبِينَ ٤٦
47. Neither in it<sup>w</sup> headiness/havoc and nor they (are) because<sup>31</sup> (*of*) it<sup>w</sup> *younzafona*<sup>32</sup> (*they<sup>z</sup> are to be intoxicated-drink-depleted*). لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْرَقُونَ ٤٧
48. And they<sup>z</sup> have *qa'sser'te-atta'rfeey*<sup>33</sup> (*eye-extremities<sup>w</sup> confiners*)<sup>w</sup> *eeynon* (*wide-eyed*). وَعِنْدُهُمْ قَصَرَتُ الظَّرْفِ عَيْنٌ ٤٨
49. As verily they<sup>y</sup> (were) eggs *maknoon* (*rather clean, covered and well sheltered*). كَانُوكُنْ بَيْضٌ مَكْنُونٌ ٤٩
50. Then *aqbala* (*forwardly came*) some (*of*) them on some mutually querying they.<sup>z</sup> فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ٥٠
51. Said a sayer of them: verily I, [was] for me a mate. قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي فَرِينٌ ٥١
52. Says [he]: are surely you<sup>g</sup> assuredly<sup>34</sup> of the *mussaddeqena*<sup>35</sup> (*accepters of the say or its sayer as credible*). يَقُولُ أَعْنَاكَ لَيْنَ الْمُصَدِّقِينَ ٥٢
53. Is (*it*) if we died and we were *tora'ban* (*crushed sand*) and bones are verily we surely *madeenoona*<sup>36</sup> (*ones-judged-upon*). لَمَدِيُونَ ٥٣ أَءَدَا مِنَا وَكُنَّا تُرَابًا وَعَظِلَّمًا أَءَنَا
54. Said [he]: are *mutta'leona*<sup>37</sup> (*profound-observers you<sup>z</sup>*). قَالَ هَلْ أَنْتُمْ مُظَلِّعُونَ ٥٤

<sup>29</sup> The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

<sup>30</sup> Not linguistically *per se* but conventionally and figuratively speaking the word “*كَاسٌ*” = “*goblet*,” in the Arabic came to mean the goblet which contains “*الخمر*,” meaning *wine* or such *alcoholic beverage*.

<sup>31</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عَنْ*.

<sup>32</sup> The word “*يُنْرَقُونَ*” could also mean *their drink gets depleted*, in which case this Ayah negates such depletion.

<sup>33</sup> The expression “*فَاقْسَرَاتِ الظَّرْفِ*” = “*eye-extremities' confiners*” means *those that restrict their sights to their husbands*.

<sup>34</sup> The “*ل*” in “*لَيْنَ*” is “*ل*” *المُزْحَلَقَة*” = “*لِلْتَّائِيدِ*,” i.e. *affirmation*, expressed here by “*assuredly*”.

<sup>35</sup> The word “*mussaddeqen*” is more than “*affirmers*,” as “*affirmers are directly for affirmation or confirmation*.”

<sup>36</sup> The word “*Mujribin*” = *ones-judged-upon*, i.e. “*مجربين*” = *to be recompensed, good or bad each accordingly*. See *الراغب*.

<sup>37</sup> The word “*الواقف على الامور و العالم بها*” = “*مطلع*” i.e. *profound observer*.

55. So *itta'la'a*<sup>38</sup> ([he] profoundly-observed); then [he] saw him in the *Jabeeme's*<sup>39</sup> (intensely-blazing Fire<sup>w</sup>)'s middle. فَأَطْلَعَ فَرَّعَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٦٠﴾
56. Said [he]: *ta-Allahey*<sup>40</sup> (by Allah) *en* (surely) *kedta* (you<sup>g</sup> nighed/ verged/ almost) surely die [me]<sup>41</sup> out<sup>42</sup>. قَالَ تَالَّهُ إِنِّي كَدَتْ لَتَرْدِينَ ﴿٦١﴾
57. And *lawla* (had it not been for) my Lord's boon<sup>w43</sup> surely I (would have) been of the *muhdhareena*<sup>44</sup> (those that are made present predeterminedly vis-à-vis time and place). وَلَوْلَا يَعْمَلُ بِكِي لَكُنْتُ مِنَ الْمُحَضَّرِينَ ﴿٦٢﴾
58. Are then not we surely dying. أَفَمَا نَحْنُ يَمِيتُنَا ﴿٦٣﴾
59. Except our dying<sup>w</sup> the first<sup>w</sup> and not we (are) surely *mo'athabeen* (ones that are to be tormented). إِلَّا مَوْتَنَا الْأَوَّلُ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٦٤﴾
60. Verily this surely it<sup>x</sup> (is) the win the great. إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾
61. For like this then let work the workers. لِمِثْلِ هَذَا فَلَيَعْمَلُ الْعَمَلُونَ ﴿٦٦﴾
62. Is *tha'leka* (afar-that-it/ that)<sup>x</sup> *khayron* (superior/ worthiest) *nozolan* (hospitality-abode) or tree<sup>w</sup> the *zaggoomen* (most distasteful and evil fruit in Hell). أَذَلَّكَ حَيْرٌ نُرْلًا أَمْ شَجَرَةُ الرَّوْمُ ﴿٦٧﴾
63. Verily We made it<sup>w</sup> an essay<sup>w</sup> for the *dha'lemeenda*<sup>45</sup> (injustice-doers). إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٨﴾
64. Verily it<sup>w</sup> (is) a tree<sup>w</sup> [*it*<sup>w</sup>] emerges<sup>w</sup> in the *Jahheeme's*<sup>46</sup> (intensely-blazing Fire<sup>w</sup>) *ass'le* (origination/ base/ root). إِنَّهَا شَجَرَةٌ نَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٩﴾
65. Its<sup>w</sup> sheath (is) like that it<sup>x</sup> (is) the Satans' heads. طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ ﴿٧٠﴾
66. So verily they surely (are) eaters of it<sup>w</sup> then fillers they<sup>z</sup> (are) of it<sup>w</sup> the bellies. فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَالِوْنَ مِنْهَا الْبُطُونَ ﴿٧١﴾
67. Afterwards verily for them on it<sup>w</sup> surely (is) an admixture of *hameemen*<sup>47</sup> (maximally heated/ cooled water). ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَّبَا مِنْ حَمِيرٍ ﴿٧٢﴾

38 The word “أَطْلَعَ” could also mean: looked from a height downwards.

39 See footnote 4734 above regarding *Jabeem*.

40 The word “*ta-Allahey*” is made up of two distinct components: the “*ta*=“ت” and “*Allahey*.” The “*ta*” is “القَسْمُ”=a “jurative particle,” in English it’s equivalent to “by” in the sense of: “in the name of;” and “*Allahey*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

41 The letter “ن” in “ن” in “لتَرْدِين,” by Arabic (linguistic) Rule, is called “عَنْهَا” which precedes the speaker’s pronoun “ي” in “لتَرْدِين” “ي” The speaker’s pronoun “ي” = التَّخْفِيفُ “al-takhfeef” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمد صافي لتردين

42 The word “لتَرْدِين” means to die (*me*) out, i.e. cause me to cease living completely.

43 See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

44 The word “*muhdbaroon*” is plural of “*muhdbar*,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

45 The term “ظَالِمِينَ”=“the injustice-doer” as “الظَّالِمُ”=“injustice.” See the Lexicon attached to this Translation.

46 See footnote 22 above regarding *Jabeem*.

47 The word “*hameemen*=“حَمِيمٌ,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemen*=“حَمِيمٌ,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

68. Afterwards verily their return surely (is) to the Jaheeme's<sup>48</sup> (intensely-blazing Fire<sup>w</sup>). ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحَّمِ ﴿٤٨﴾
69. Verily they also (they<sup>z</sup> sadly commonly found) their fathers, strayers. إِنَّهُمْ أَفْوَعُ أَبَاءً هُمْ ضَالِّينَ ﴿٤٩﴾
70. So they (are) on their footsteps *youth'ra'ona* (they<sup>z</sup> are being hastened). فَهُمْ عَلَىٰ مَأْتِيهِمْ يَهْرُونَ ﴿٥٠﴾
71. And *laqad* (verily, already and affirmatively) strayed before them most (of) the firsts. وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٥١﴾
72. And *laqad* (verily, already and affirmatively) We sent in them *muntheereena* (iterative warners). وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِّرِينَ ﴿٥٢﴾
73. So let-look [you<sup>s</sup>] how [was] consequence<sup>w</sup> (of) the *munthareena* (those that were warned). فَانظُرْ كَيْفَ كَانَ عَيْقَبَةُ الْمُنذِّرِينَ ﴿٥٣﴾
74. Except Allah's *eba'da* (worshippers/ submitters/ slaves) the *mukhlasseena*<sup>49</sup> (they who are purged and saved). إِلَّا عِبَادَ اللَّهِ الْمُخَلَّصِينَ ﴿٥٤﴾
75. And *laqad* (verily, already and affirmatively) called Us Noohon (Noah), so surely *ne'ama* (most excellent) (are) the answerers. وَلَقَدْ نَادَنَا نُوحٌ فَلَئِنْعَمَ الْمُجِيْبُونَ ﴿٥٥﴾
76. And *najjaynaho* (We iteratively delivered him) and his family<sup>w</sup> from the distress the great. وَجَحِّنَهُ وَأَهْلَهُ مِنَ الْكَرِبِ الْعَظِيمِ ﴿٥٦﴾
77. And We made his progeny<sup>w</sup> they (are) the remainders/survivors. وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْأَيَّاقِنَ ﴿٥٧﴾
78. And We left on him in the lasts. وَرَكَّنَا عَيْنَهُ فِي الْآخِرَةِ ﴿٥٨﴾
79. Peace (is/ be) on Noohen (Noah) in the worlds. سَلَّمَ عَلَىٰ نُوحٍ فِي الْعَالَمَيْنَ ﴿٥٩﴾
80. Verily We, like *tha'leka* (afar-that-it/ that)<sup>x</sup> requite [We] the benefactors. إِنَّا كَذَلِكَ بَحْرِي الْمُحْسِنِينَ ﴿٦٠﴾
81. Verily he (is) of Our *eba'de* (worshippers/ submitters/ slaves) the believers. إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٦١﴾
82. Afterwards We drowned the others. ثُمَّ أَغْرَقْنَا الْآخَرَيْنَ ﴿٦٢﴾
83. And verily of his sect<sup>w</sup>/faction<sup>w</sup><sup>50</sup> surely (is) Ebraheema (Abraham). وَإِنَّكَ مِنْ شَيْعَتِهِ لَا يَزَهِيْمَ ﴿٦٣﴾
84. Edh (when/ since) came [he] (to) his Lord by a *sa'leemen* (free of blights and defects/ sound) heart. إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٦٤﴾
85. Edh (when/ since) [he] said for his father and his people: what (are) you<sup>z</sup> worshipping. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٦٥﴾

<sup>48</sup> See footnote 22 above regarding *Jahem*.<sup>49</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.<sup>50</sup> The word "شيعة" = "sect/faction" in the sense of a party whose members *mutual follow and succor each other*.

86. Is *efkan*<sup>x</sup> (*slanderous-fabrication/specious concoction*)<sup>x</sup> *a'lehatan*<sup>w</sup> (*deities*)<sup>w</sup> lesser than/without Allah you<sup>z</sup> want. أَيْقَنًا عَالَهَةً دُونَ اللَّهِ تُرِيدُونَ ۚ ۱۷
87. So what (is) your<sup>n</sup> presumption by the worlds' Lord. فَمَا ظَلَّكُمْ بِرَبِّ الْعَالَمِينَ ۚ ۱۸
88. Then [he] looked a look<sup>w</sup> in the stars. فَظَرَّ نَظَرَةً فِي الْجُوُرِ ۚ ۱۹
89. Then [he] said: verily I am ill. فَقَالَ إِنِّي سَقِيمٌ ۚ ۲۰
90. So they<sup>z</sup> diverted, *a'n* (*off*) him retreaters. فَتَوَلَّوْا عَنْهُ مُدْرِيْنَ ۚ ۲۱
91. Then *ragha* ([he] *dodged/furtively swerved*) to their *aalehata*<sup>w</sup> (*deities*);<sup>w</sup> then said [he]: would not<sup>51</sup> you<sup>z</sup> eat. فَرَأَعَ إِلَيْهِمْ فَقَالَ أَلَا تَأْكُلُونَ ۚ ۲۲
92. What (is) for you,<sup>b</sup> not pronounce you.<sup>z</sup> مَا لَكُمْ لَا تَنْطَقُونَ ۚ ۲۳
93. Then *ragha* ([he] *dodged/furtively swerved*) over them beating by the *yameene*<sup>52</sup> (*right-hand*). فَرَعَ عَلَيْهِمْ ضَرِبًا بِالْيَمَنِ ۚ ۲۴
94. Then *aqbalo* (*forwardly-came they*)<sup>z</sup> to him *yazeffona* (*crowdedly hastening they*). فَأَقْبَلُوا إِلَيْهِ يَرْفَوْنَ ۚ ۲۵
95. Said [he]: do you<sup>z</sup> worship what you<sup>z</sup> carve. قَالَ أَنْعَدُونَ مَا نَنْحُسُونَ ۚ ۲۶
96. And Allah created you<sup>b</sup> and what you<sup>z</sup> work. وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۚ ۲۷
97. They<sup>z</sup> said: let-build you<sup>z</sup> for him a *bon'yanan*<sup>x</sup> (*fixed-and-aggrandized build*)<sup>x</sup> then let-throw him you<sup>z</sup> in the *Jahee'me*<sup>53</sup> (*intensely-blazing Fire*<sup>w</sup>). قَلَّا إِنَّا لَهُ بُنِيتَنَا فَأَلْمُوْهُ فِي الْجَحِيْمِ ۚ ۲۸
98. So they<sup>z</sup> wanted by him a scheme so We made them the lowest. فَأَرَادُوا يَدِيْهِ كَيْدًا بَعَلَّهُمُ الْأَسْفَلَيْنَ ۚ ۲۹
99. And [he] said: verily I am a goer to my Lord [He] will *yahdeen*<sup>54</sup> (*divinely-guide [me]*). وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّ سَيِّدِيْنَ ۚ ۳۰
100. My Lord: let-grant for me [You<sup>s</sup>] of the *ssa'leheena* (*righteous-people*). رَبِّ هَبْ لِي مِنَ الصَّالِحِيْنَ ۚ ۳۱
101. So *bashsharna*<sup>55</sup> (*We had told pleasant tidings to*) him by a *gholamon*<sup>56</sup> forbearer. فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيْمٍ ۚ ۳۲

<sup>51</sup> Clearly this “عرض الترغيب أو التحضيض” i.e. urging or desiring, promoting the action of the following verb. In this case the “desiring” action.

<sup>52</sup> The word “the right” here could have several meanings, as seems to be the case, as mentioned by the various Qur'aan commentators. It could mean: (1) the right hand, as normally and for most people, it is stronger. (2) It could mean: by the oath, which he made “And by Allah I shall surely contrive against your idols after you turn away retreaters.” (S21:57). (3) Or possibly by “the justice= the right.” (S69:44).

<sup>53</sup> See footnote 4734 below regarding *Jahoom*.

<sup>54</sup> The letter “ن” in “سيهدين,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد,” حيث لا يُستَنقِي عنها “نون التخفيف” = “التففيف” = “ي.” The speaker's pronoun “ي” in “سيهدين” is omitted, for “alleviation, lightening” or Ayat's end harmony (rhyme). See Ayat's end harmony (rhyme).

<sup>55</sup> The word *bashshara* = “بَشِّرَ,” has no English equivalent per say. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

<sup>56</sup> The word “gholam” means (1) a male boy, (2) a young mustashed boy, (3) a hireling, (4) a servant/slave.

102. So *lamma* (when/ whence) [he] reached with him the *sa'aya*<sup>57</sup> (endeavor), said [he]: O, my little-son,<sup>58</sup> verily I see in the *mana'me* (sleep-vision/sleep) verily I am slaying/ slaughtering you;<sup>g</sup> so let-[you<sup>s</sup>] look what [you<sup>s</sup>] see; said [he]: O, my father do what [you<sup>s</sup>] (are being) commanded, [you<sup>s</sup>] shall find me en (if) willed Allah of the *ssa'bereen* (people of patience).

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰ  
إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَأَنْظُرْ مَاذَا تَرَىٰ قَالَ يَتَابَتْ أَفْعَلَ  
مَا تُؤْمِرُ سَتَجْدُنِي إِنْ شَاءَ اللَّهُ وَمَنْ  
الصَّابِرِينَ

١٢٤

103. Then *lamma* (when/ whence) both consigned<sup>59</sup> (themselves) and *tallaho*<sup>60</sup> ([he] tipped/flung him) for the *ja'bee-ne*<sup>61</sup> (on the side of the forehead between the eye and the ear).

فَلَمَّا أَسْلَمَا وَنَلَمَا لِلْجَنِينَ

١٢٥

104. And We called him that O, *Ebraheemo* (*Abraham*).

وَنَدِينَتْهُ أَنْ يَتَابَرْهِيمُ

١٢٦

105. *Qad* (already and affirmatively): *ssaddaqata* (you<sup>s</sup> affirmed as true) the *ru'aya* (dream/vision); verily We, like *tha'leka* (afar-that-it/ that)<sup>x</sup> requite [We] the benefactors.

قَدْ صَدَقَتْ الرُّؤْيَا إِنَّا كَذَلِكَ بَخْرِي  
الْمُحْسِنِينَ

١٢٧

106. Verily this, surely it<sup>x</sup> (is) the essay the manifester.

إِنَّ هَذَا لَمَّا الْبَلَقُوا الْشَّيْنُ

١٢٨

107. And We ransomed him by a *thebhen*<sup>62</sup> (an offering to be slaughtered, i.e. corban) great.

وَقَدِينَتْهُ بِذِبْحٍ عَظِيمٍ

١٢٩

108. And We left on him in the lasts.

وَرَكَنَّا عَلَيْهِ فِي الْآخِرَةِ

١٣٠

109. Peace (be/is) on *Ebraheema* (*Abraham*).

سَلَمٌ عَلَىٰ إِبْرَاهِيمَ

١٣١

110. Like *tha'leka* (afar-that-it/ that)<sup>x</sup> [We] requite the benefactors.

كَذَلِكَ بَخْرِي الْمُحْسِنِينَ

١٣٢

111. Verily he (is) of Our *eba'de* (worshippers/ submitters-slaves) the believers.

إِنَّهُ مِنْ عَبْدَانَا الْمُؤْمِنِينَ

١٣٣

112. And *bashsha'maho*<sup>63</sup> (We told him pleasant tidings) by *Is-haqa* (*Isaac*), a prophet of the *ssa'leheena* (righteous people).

وَبَشَّرَنَهُ بِاسْحَقَ نَبَيَا مِنَ الْصَّابِرِينَ

١٣٤

113. And We blessed on him and on *Is-haqa* (*Isaac*); and of progeny<sup>w</sup> (of) them both a benefactor and *dha'lemon*<sup>64</sup> (injustice-doer) for himself<sup>w</sup> manifester.

وَبَرَّكَنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَنِنْ  
دُرِّيَّتَهُمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ

١٣٥

<sup>57</sup> The word "سعى" has several meanings, depending on the context: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "يعنى مشى أو مضى" (3) = endeavored, i.e. he made consciously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors help his father; (4) "يعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "اللام." See *الصائر*, *اللسان*, and *الصائر*.

<sup>58</sup> The word "بني" = "little son" is an Arabic tongue expression meaning endearment, certainly not of slighting.

<sup>59</sup> That is *consigned*, i.e. they both entrusted their selves to Allah and His command through Abraham's vision.

<sup>60</sup> The word "تبه على وجهه بدرجة من القوة" the best I can find in English is *tipped* or *flung*.

<sup>61</sup> There is no English equivalent for "جيبي" per se. So, I chose to transliterate and parenthetically explain..

<sup>62</sup> The word "اذ" بـ means that which is to be slaughtered. See *البصائر*.

<sup>63</sup> See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheron*=*بِشَرٌ*

<sup>64</sup> The word "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice."

114. And *laqad* (*verily, already and affirmatively*) surely *manana*<sup>65</sup> (*We graced Our boon*<sup>w</sup>) on *Mosa* (*Moses*) and *Haroona* (*Aaron*). وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ

115. And *najjayna* (*We iteratively delivered*) them both and people (*of*) them both from the distress the great. وَجَعَلْنَا لَهُمَا وَفِيمُهُمَا مِنَ الْكَرَبِ

116. And We succored them so they<sup>z</sup> were they the overcomeers. وَصَرَّحْنَاهُمْ فَكَانُوا هُمُ الْغَلَبِينَ

117. And *aa'tayna* (*We accorded*) them both the book the *mustabeena*<sup>66</sup> (*self-evident/ seeker/ demander of evidence*). وَإِنَّهُمْ مَا لَكُتبَ الْمُسْتَيْنَ

118. And *hadayna* (*We divinely-guided*) them both the *Sseratta* (*single and specific Path*) the straight. وَهَدَيْنَاهُمَا أَصْرَطَ الْمُسْتَقِيمَ

119. And We left on them both in the lasts. وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرَتِ

120. Peace (*be/ is*) on *Mosa* (*Moses*) and *Haroona* (*Aaron*). سَلَّمَ عَلَىٰ مُوسَىٰ وَهَارُونَ

121. Verily We like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> [*We*] requite the benefactors. إِنَّا كَذَلِكَ بَهِرِي الْمُحْسِنِينَ

122. Verily both (*of*) them (*are*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers. إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

123. And verily *Eliasa* surely (*is*) of the *mursa'leena* (*sent-messengers*). وَإِنَّ إِلِيَّا لَمِنَ الْمُرْسَلِينَ

124. *Edh* (*when/ since*) said [*he*] to his people: should not<sup>67</sup> *tattaqoo* (*you<sup>z</sup> reverentially guard not to displease Allah*). إِذْ قَالَ لِقَوْمِهِ أَلَا تَنْتَقِلُونَ

125. Do you<sup>z</sup> invoke *Ba'al*<sup>68</sup> (*i.e. the idol Ba'al*) and you<sup>z</sup> leave/forsake *ahsa'na*<sup>69</sup> (*perfectest and beautifulest*) (*of*) the creators. أَلَدْعُونَ بَعْلًا وَنَذَرُوكُمْ أَحْسَنَ الْخَلِيلِينَ

126. Allah (*is*) your<sup>n</sup> Lord and Lord (*of*) your<sup>n</sup> fathers the firsts. اللَّهُ رَبُّكُمْ وَرَبُّ أَبَائِكُمْ أَلْأَوَّلِينَ

127. So they<sup>z</sup> denied him; so verily they surely (*are*) *muhdharoona*<sup>70</sup> (*those that are made present predeterminedly vis-à-vis time and place*). فَكَذَبُوهُ فَإِنَّهُمْ لَمْ يَحْضُرُونَ

<sup>65</sup> The word **يُنْعَمُهَا** means “**يُنْعَمُ**” in **“مَنْ”** That a “boon He graces it.”

<sup>66</sup> The word “mustabeen” has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it.

<sup>67</sup> Clearly this “عرض الترغيب أو التحفيظ” i.e. urging or desiring, promoting the action of the following verb. In this case the “urging” action.

<sup>68</sup> The word “*Ba’alan*” is only grammatically inflected for “*Ba’al*,” which was the name of an idol some Arabs (in present day town of Ba’albek, Lebanon) were worshipping.

There is no English word for احسن =absane. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>70</sup> The word “*muhabaroon*” is plural of “*muhdbhar*,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

128. Except Allah's *eba'da* (*worshippers/submitters/slaves*)  
the *mukhlaseena*<sup>71</sup> (*they that were purified and saved*).

إِلَّا عِبَادُ اللَّهِ الْمُخَلَّصُونَ ١٣٦

129. And We left on him in the lasts.

وَرَكَّا عَلَيْهِ فِي الْآخِرَةِ ١٣٧

130. Peace (*be/is*) on *El-Yaseen*.

سَلَامٌ عَلَى إِلَيْسِينَ ١٣٨

131. Verily We like *tha'leka* (*afar-that-it/that*)<sup>x</sup> [We] requite  
the benefactors.

إِنَّا كَذَلِكَ تَجْزِي الْمُحْسِنِينَ ١٣٩

132. Verily he (*is*) of Our *eba'de* (*worshippers/submitters/  
slaves*) the believers.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ١٤٠

133. And verily *Loottan* (*Lott*) (*is*) surely of the  
*mursaleena* (*sent-messengers*).

وَلَنْ لُوطَالِيَّنَ الْمُرْسَلِينَ ١٤١

134. *Edb* (*when/since*) *najjaynaho* (*We iteratively delivered  
him*) and his family<sup>w</sup> wholes.

إِذْ بَعَثْتَهُ وَأَهْلَهُ أَجْمَعِينَ ١٤٢

135. Except *ajoozan* (*aged-woman*) in the *gha'bereena*  
(*residuum/remnants*).

إِلَّا عُجُورًا فِي الْغَدَرِينَ ١٤٣

136. Afterwards We destroyed the others.

ثُمَّ دَمَرْنَا الْآخَرِينَ ١٤٤

137. And verily you<sup>b</sup> surely you<sup>z</sup> pass-by on them by-  
morning.

وَإِنَّكُمْ لَمَرُونَ عَلَيْهِمْ مُّصِيحِينَ ١٤٥

138. And by night; do then not cerebrate you.<sup>z</sup>

وَبِالَّيلِ أَفَلَا تَعْقِلُونَ ١٤٦

139. And verily *Younisa* (*Jonah*) surely (*is*) of the  
*mursaleena* (*sent-messengers*).

وَإِنَّ يُوسُفَ لَمِنَ الْمُرْسَلِينَ ١٤٧

140. *Edb* (*when/since*) [*he*] absconded to the laden *folke*<sup>x</sup>  
(*ship*).<sup>x</sup>

إِذْ أَبْقَى إِلَى الْفُلُكِ الْمَسْحُونُونَ ١٤٨

141. Then [*he*] lotted; then [*he*] [*was*] of the *mudhadheena*  
(*losers in the lot*).

فَسَاهَمَ فِي كَانَ مِنَ الْمُدْحَضِينَ ١٤٩

142. So gulped him the fish/whale, while he (*was*)  
blameworthy.

فَالنَّقْمَةُ لِلْحُوتُ وَهُوَ مُلِيمٌ ١٤٥

143. So *lawla* (*had it not been for*) that he [*was*] of the  
*musabbeheena* (*subhana Allah sayers*).<sup>72</sup>

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ١٤٧

144. Surely (*he would have*) waited in its<sup>x</sup> belly to the  
day (*to be*) resurrected they.<sup>z</sup>

لَلَّبَثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبَعَّثُونَ ١٤٤

145. So *nabathnaho* (*We caused the whale to regurgitate  
him*) by the open while he (*was*) *saeemon* (*longly-ill*).

\* فَبَنَدَثَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ١٤٦

146. And we sprouted on him a tree<sup>w</sup> of gourd.

وَأَنْبَتَنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينِ ١٤٧

<sup>71</sup> The word “*mukhlaseena*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

<sup>72</sup> “*Subhana Allah*” means: *hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah*.

147. And We sent him to one hundred<sup>w</sup> thousand or swell they.<sup>z</sup> وَأَرْسَلْنَاهُ إِلَيْ مِائَةِ أَلْفٍ أَوْ يَرِيدُونَ ﴿١٤٧﴾
148. So they<sup>z</sup> believed; so *matta'anahum* (*We let them relish the transitory worldly delight*) to a while. فَعَانُوا فَتَعْنَهُمْ إِلَى حِينٍ ﴿١٤٨﴾
149. So *istaftehim* (*let-[you<sup>s</sup>] seek situationally fitting and wise opinion of them*); is (*it*) for your<sup>t</sup> Lord the daughters and for them the sons. فَأَسْتَفْتَهُمْ أَرِيزَكَ الْبَنَاتُ وَهُنَّ الْبَنُوتُ ﴿١٤٩﴾
150. Or We created the angels females while they (were) witnesses. أَمْ خَلَقَنَا الْمَكِكَةَ إِنَّكُمْ وَهُنَّ شَهِدُونَ ﴿١٥٠﴾
151. Indeed, verily they from their *efkey<sup>x</sup>* (*slandering fabrication/specious concoction*)<sup>x</sup> surely they<sup>z</sup> say. أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾
152. Begotten Allah;<sup>73</sup> and verily they surely (are) liars. وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَذِبُونَ ﴿١٥٢﴾
153. Has *isstafa<sup>y</sup>* ([*He*] superlatively and exclusively selected) the daughters over the sons. أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
154. What (*is*) for you;<sup>b</sup> how you<sup>z</sup> rule. مَا لِكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Do then not you<sup>z</sup> reminisce. أَفَلَا نَذَرُونَ ﴿١٥٥﴾
156. Or for you<sup>b</sup> an authority manifester. أَمْ لَكُمْ سُلْطَنٌ مُّبِينٌ ﴿١٥٦﴾
157. So *oa'to* (*let-produce/present you<sup>z</sup>*) by your<sup>n</sup> book, *en* (*if*) you<sup>c</sup> were *ssa'deqena* (*always truth enforcers*). فَأَتُوا بِكَيْكِنْغُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾
158. And they<sup>z</sup> made between Him and [between] the *jenna'te* (*Jinn/angels*) a lineage; and *laqad* (*verily, already and affirmatively*) knew the Jinn verily they surely (are) *muhdharoona<sup>75</sup>* (*those that are made present predeterminedly vis-à-vis time and place*). وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
159. *Subhana<sup>76</sup>* (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *a'n* (*off*) what describe they.<sup>z</sup> سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾

<sup>73</sup> That is: begat Allah a *child*. So Allah says: surely they are liars, for saying such a fallacious say.

<sup>74</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “**اصطفى**” means: selected the best from among other similars. The word is a transitive verb by (a) *itself* or (b) with the prepositional letter “**على**.” In the case of (a) it could include *more than a single element*. In the case of (a) “**الاصطفاء**” is for superlative selection (i.e. taken the best of the bests) for: a *mission*, *preference*, or *bestowment of a privilege* over the entity subject of “**الاصطفاء**” In the case of (b) the subject of “**اصطفاء**” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

<sup>75</sup> The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

<sup>76</sup> The word “*subhana*=“*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “**سبخانك**” or “**سبحانه**”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*=“*سبحان*” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

160. Except Allah's *eba'da* (*worshippers/ submitters*) the *mukhlaseena*<sup>77</sup> (*they that were purified and saved*).

إِلَّا عِبَادَ اللَّهِ الْمُخَلَّصِينَ

161. So verily you<sup>b</sup> and what you<sup>z</sup> worship.

فَإِنَّكُمْ وَمَا تَبْدُرُونَ

162. Not you<sup>f</sup> on it<sup>x</sup> surely (*are*) essaying.

مَا أَنْتُمْ عَيْنَهُ بِقَدْنِينَ

163. Except whom<sup>P</sup> he (*is*) *ssaley*<sup>78</sup> ([*he*] broils on/*by*) the *Jaheeme*'s<sup>79</sup> (*intensely-blazing Fire*<sup>w</sup>).

إِلَّا مَنْ هُوَ صَالِبُ الْجَحَّمِ

164. And not of us except for him a *maqam*<sup>80</sup> (*status/ station*) *ma'aloom* (*that which is known*).

وَمَا مِنَ إِلَّاهٍ مَّا قَامُ "مَعْلُومٌ"

165. And verily we, surely (*are*) the *ssaffona* (*row-rankers*).

وَإِنَّا لَسَاحِنُ أَصَافُونَ

166. And verily we, surely (*are*) the *musabbehoona* (*subhana-Allah sayers*).

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ

167. And *en* (*albeit*) they<sup>z</sup> were surely saying they.<sup>z</sup>

وَإِنَّ كَافُولَيْ القُلُوبُونَ

168. Had that we have a *thekran* (*book like those*) of the firsts.

لَوْأَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ

169. Surely we (*would have*) been Allah's *ebada* (*peoples-/ submitters*) the *mukhlaseena*<sup>81</sup> (*they that were purified and saved*).

لَكُمْ أَعْبَادُ اللَّهِ الْمُخَلَّصِينَ

170. So unbeliever they<sup>z</sup> by it<sup>x</sup>/*him*,<sup>82</sup> so they<sup>z</sup> will know.

فَكَفَرُوا بِهِ فَسُوفَ يَعْلَمُونَ

171. And *laqad* (*verily, already and affirmatively*) preceded Our word<sup>w</sup> for Our *eba'de* (*worshippers/ submitters/ slaves*), the *mursaleena* (*sent-messengers*).

وَلَقَدْ سَبَقَتْ كَلِمَتَنَا لِعِبَادَتِنَا الْمُرْسَلِينَ

172. Verily they, surely they (*are*) the (*had been made*)-overcomers.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ

173. And verily Our soldiers surely they (*are*) the prevailers.

وَلَيَّ جُنَاحَنَا لَهُمُ الْغَنَائِبُونَ

174. Then let-divert [*you<sup>s</sup>*] *a'n* (*off*) them until a while.

فَنُولَّ عَنْهُمْ حَتَّىٰ حِينٍ

175. And let-discern/sight them [*you<sup>s</sup>*] then they<sup>z</sup> will discern/sight.

وَابْصِرُهُمْ فَسُوفَ يُبَصِّرُونَ

176. Do then by Our torment *yasta'ajelona* (*affirmably hasten they<sup>z</sup>*).

أَفَعَدَنَا يَسْتَعِجِلُونَ

<sup>77</sup> See footnote 49 above for “*mukhlaseena*.”

<sup>78</sup> The word “*صال*” transliterated “*ssaley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

<sup>79</sup> See footnote 22 above regarding *Jabeem*.

<sup>80</sup> Qur'aan commentator say this is with respect to the angels.

<sup>81</sup> See footnote 49 above, “*mukhlaseena*.”

<sup>82</sup> The pronoun “*هُ*” in “*بِهِ*” refers mostly to The Qur'aan, it<sup>x</sup>, as The Qur'aan is a *masculine* gender in Arabic; or possibly to Prophet Mohammad (SAWS).

فَإِذَا نَزَلَ سِسَاحِنْمَ فَسَاءَ صَبَاعُ  
الْمُنْذَرِينَ WV

177. So if [it<sup>w</sup>] descended by their court<sup>w</sup> then fouled the munthareen's (ones that were warned) morning.

وَتَوَلَّ عَنْهُمْ حَتَّى جِئِنَ WV

178. And let-divert [you<sup>s</sup>] a'n (off) them until a while.

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ WV

179. And let-discern/sight [you<sup>s</sup>] then will discern-/sight they.<sup>z</sup>

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا  
يَصْنَعُونَ WV

180. Subhana<sup>83</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your<sup>t</sup> Lord, Lord (of) the prestige<sup>w<sup>84</sup></sup> a'nmma (regarding) what describe they.<sup>z</sup>

وَسَلَامٌ عَلَى الْمُرْسَلِينَ WV

181. And peace (be/ is) on the mursaleena (sent-messengers).

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ WV

182. And the praise (is) for Allah, the worlds' Lord.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

صَ وَالْقَرْمَانِ ذِي الْذِكْرِ WV

1. *Ssad.*<sup>1</sup> By<sup>2</sup> The Qur'aan, the Thek're (repute/message-/reminder) possessor.

بِلِ الَّذِينَ كَفَرُوا فِي عَزَّةٍ وَشَفَاقٍ WV

2. Rather who<sup>r</sup> unbelieved they<sup>z</sup> (are) in haughtiness<sup>w<sup>3</sup></sup> and a discord.

كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنْ قَرْنِ فَنَادَوْا  
وَلَاتَ حِينَ مَنَاصِ WV

3. How-many<sup>4</sup> We perished of before them of a generation; so they<sup>z</sup> called, while not then manassen<sup>5</sup> (escape-place).

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ  
الْكُفَّارُونَ هَذَا سِحْرٌ كَذَابٌ WV

4. And they<sup>z</sup> wondered that came (to) them a warner of them; and said the unbelievers: this (is) a magician *kathhabon* (iterative liar).

أَجَعَّ الْأَنْهَلَةَ إِلَهًا وَجَدًا إِنَّ هَذَا  
لَشَقْ عَجَابٌ WV

5. Has [he] made the *aalehata*<sup>w</sup> (deities)<sup>w</sup> an *elahan* (a deity) one; verily this (is) surely a thing (of) *aojabon* (a wonderment).

<sup>83</sup> See footnote<sup>76</sup> regarding *subhana*.

<sup>84</sup> The word “عزّة” = “prestige” = lordliness in the sense of: possessing power and authority over others. +

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> In Arabic the letter “ج” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن” so we start with the word “by” and not “ج” as “ج” will not suffice the meaning.

<sup>3</sup> The word “عزّة عزّة” here is not “prestige,” of widely recognized prominence of esteem and honor by others towards an entity. This “عزّة عزّة” is haughtiness, i.e. scornful and condescending pride towards others.

<sup>4</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>5</sup> The word “مناص” is a place to escape to or take refuge into it.

6. And launched the chiefs of them (*saying they<sup>r</sup>*): that let-walk you<sup>r</sup> and *issbero* (*let-you<sup>r</sup> hold on patiently*) on your<sup>n</sup> *aaleha'te<sup>w</sup>* (*deities*);<sup>w</sup> verily this (*is*) a thing (*to be/being*) wanted.

وَأَنْطَلَ الْمَلَأُ مِنْهُمْ أَنْ أَمْشُوا وَاصْبِرُوا  
عَلَىٰ إِلَهِتُكُمْ إِنَّ هَذَا لَشَنِيٌّ يُرَادُ

٦

7. Not we heard by this in the [sect/faith]-she<sup>v6</sup> the last-she;<sup>y</sup> *en* (*not*) this except a fabrication.

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ  
هَذَا إِلَّا أَخْنَانُ

٧

8. Has (*had-been*) descended on him the *Thek'rō* (*Qur'aan*) from among us; rather they (*are*) in a doubt of My *Thek're*; rather *lamma* (*not yet*)<sup>7</sup> they<sup>r</sup> tasted a torment.

أَئْنِزِلْ عَلَيْهِ الْدِكْرُ مِنْ بَيْتِنَا بَلْ هُمْ فِي شَكٍ  
مِنْ ذَكْرِيٍّ كُلَّ لَمَّا يَذُوقُونَ عَذَابًا

٨

9. Or do they have your<sup>t</sup> Lord's mercy-treasures, The Mighty The *Wahha'be* (*iterative Granter*).

أَمْ عِنْدَهُمْ حَزَانٌ رَحْمَةٌ رَبِّكَ الْعَزِيزُ  
الْوَهَابٌ

٩

10. Or for them the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and what (*are*) between them both; then let ascend they<sup>r</sup> in the causes (*means*).

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا فَلَيَرْتَهُمْ فِي الْأَسْبَابِ

١٠

11. Soldiers, whatever far-there,<sup>8</sup> *mahzoomon* (*he who is defeated*) of the parties.

جُنُدٌ مَا هُنَالِكَ مَهْزُومٌ وَنَ

١١

12. Denied-she<sup>y9</sup> before them *Noohen's* (*Noah's*) people and *Aadon* and Pharaoh the pickets'<sup>10</sup> possessor.

كَذَبَ قَبْلَهُمْ قَوْمٌ نُوحٌ وَعَادٌ وَفَرْعَوْنُ  
ذُو الْأَوَادِ

١٢

13. And *Thamado* and *Lootten's* (*Lott's*) people and *lay'ka'te* (*wood's<sup>w</sup>*) companions; those (*are*) the parties.

وَثَمُودٌ وَقَوْمٌ لُوطٌ وَاصْحَابُ لَّعِيكَةٍ  
أُولَئِكَ الْأَحْزَابُ

١٣

14. *En* (*not*) All except denied they<sup>r</sup> the messengers; so, righted<sup>11</sup> [*Mj*]<sup>12</sup> punishment.

إِنْ كُلُّ إِلَّا كَذَبَ الرُّسُلُ فَهَقَّ  
عِقَابٌ

١٤

15. And not wait<sup>13</sup> those except a shriek-she<sup>y14</sup> one-she<sup>y</sup> not for it<sup>w</sup> of a *fawa'qen*<sup>15</sup> (*time span between two she-camel milkings*).

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَجَدَةً  
مَا لَهَا مِنْ فَوَاقِ

١٥

6. The word “المَلَةُ” is a feminine gender, so its *qualifier* “last” is *likewise*. Hence, *superscripted*<sup>w</sup>.

7. The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See **القرطبي** and **معنى اللبيب** “هناك” “هذا” “هناك” “هذا”

8. In Arabic the *demonstrative noun*: *هذا* “هذا” and *هناك* “هناك” and “هناك” “هذا” are used *respectively* for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعد” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

9. The word “كَذَبَتْ” = denied<sup>w</sup> is in reference to the “people,” which is **جمع تكسير** = *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the “نَ” in “كَذَبَتْ”

10. The expression “Pharaoh the pickets' possessor” is the title of the Pharaoh at the time of Moses, either because *he built those pyramids that look like the pigs or pickets in the ground* or because *he fastened his victims with pickets in the ground* as he slew them.

11. That is upon them.

12. The speaker's pronoun “ي” in “عِقَابٌ,” by Arabic (*linguistic*) Rule, is *omitted*, for “الْتَّخْفِيفُ” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See **أعراب القرآن**, **لِحَمْدٍ صَافِي**.

13. The word “يَنْظُرُ” here means “يَنْتَظِرُ” see **القرطبي**.

14. The Arabic word “صَيْحَةٌ” is *singular feminine noun*, and its qualifying numerical “واحدة” is likewise *feminine*. Hence the prefix [she-] for both to indicate that.

15. The word “jawaq” or “fowaq” means the time span between two milkings, when the udder has time to get some milk back into it.

16. And they<sup>z</sup> said: O, our Lord, let-hasten [You<sup>s</sup>] for us our chit<sup>16</sup> (*portion*) before day (*of*) the reckoning.

وَقَالُوا رَبَّنَا يَعْلَمُ لَنَا قِطْنَا قَبْلَ يَوْمَ الْحِسَابِ ١٦

17. Issber (*let-[you<sup>s</sup>] hold on patiently*) on what they<sup>z</sup> say and let-remember [you<sup>s</sup>] Our abda<sup>17</sup> (*slave/worshipper*) Dawooda (*David*) the ay'de (*strength/might*) possessor; verily he (*is*) awwabon (*iterative repenter*).

أَصْبِرْ عَلَى مَا يَقُولُونَ وَذَكِرْ عَبْدَنَا دَاؤَدَ دَائِدَ إِنَّهُ أَوَّابٌ ١٧

18. Verily We subjugated the mountains with him, yousabbehna<sup>18</sup> (*she-they say: subhana Allah*) by the aashe'yye<sup>19</sup> (*last part of day*) and the ishra'qe<sup>20</sup> (*surrounding lighting due to sunshine from sunrise*).

إِنَّا سَخَرْنَا الْجَبَالَ مَعَهُ يُسَيْحَنْ بِالْعَشِيِّ وَالْإِشْرَاقِ ١٨

19. And the birds, mahshooratan<sup>w<sup>21</sup></sup> (*it-standers-thronged*),<sup>w</sup> all for him awwabon (*iterative returnee-repenter*).

وَالظَّيْرَ مَحْشُورَةٌ كُلُّهُ أَوَّابٌ ١٩

20. And We hardened his kingship and aa'taynabo (*We accorded him*) the hekmata<sup>w<sup>22</sup></sup> (*wisdom*)<sup>w<sup>23</sup></sup> and fassla al-kheyta'be<sup>24</sup> (*the speech-sunderance*).

وَشَدَدْنَا مُلْكَهُ وَمَاءِنَتْ الْحِكْمَةَ وَفَصَلَ الْلِطَابِ ٢٠

21. And has atakaka<sup>x</sup> (*descended/came to you<sup>s</sup>*) naba'o<sup>25</sup> (*piece-of-significant-and-availing-news*) (*of*) the antagonist edh (*when/while*) they<sup>z</sup> climbed the niche.

وَهَلْ أَتَنَكَ نَبُوًا الْحَصْمٍ إِذْ سَوَّرُوا الْمِحْرَابَ ٢١

22. Edh (*when/while*) they<sup>z</sup> entered on Dawooda (*David*); then [he] startled from them; they<sup>z</sup> said: let-not fear [you<sup>s</sup>]; twain disputants/antagonist transgressed some (*of*) us on some; so let-rule [you<sup>s</sup>] between us by the right and let-not tosh'ttett (*exceed [you<sup>s</sup>]*); and ehdena (*let-divinely-guide us [you<sup>s</sup>]*) to intent/center (*of*) the Sseratte (*road/way*).

إِذْ دَخَلُوا عَلَى دَاؤَدَ فَفَزَعَ مِنْهُمْ قَالُوا لَا تَحْفَظْ خَصْمَانِ بَنَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الْحَسَرَطِ ٢٢

23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe<sup>26</sup> and for me ewe-she<sup>y</sup> one-she<sup>y</sup>; then

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَسَعْوَنَ نَعْجَهَ وَلِي

<sup>16</sup> The word “قطة” is a *written deed*, or a *short letter or note*, i.e. a *chit* wherein stated *portion of provision or rewards*. However, figuratively “قطة” means book. Also it came to mean a “portion.” See *النتائج*.

<sup>17</sup> The word “abda” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration. This “abda” is a might-possessor in his worship to *Allah*, e.g.: he fasted on alternative days. This is rather very hard to do.

<sup>18</sup> The word “yousabbehna” means *she: it/they say: subhana Allah*, that is: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Mountains and birds are “broken plural” in Arabic, so their reference is *feminized*, hence يُسَيْحَنْ = she-they/it say.....

<sup>19</sup> The word: “العشى” = “last part of day,” this is *by and large*, See *النتائج*. However, “العشى” could mean according to some *from immediately afternoon till morning*. Clearly there is *no English equivalent* for “العشى.”

<sup>20</sup> The word “الإضاءة و النساط نور الشمس على الأرض”, طبعاً بعد الشروق = “الإشراق”. That means when the sun fully rises over the Earth. This is *not* to be confused with “initial-sunrise” = “الbizouq”, i.e. when the sun first appears like the crescent but *not* fully out. And the word “الشروق” which is *basically* the atmospheric illumination/lighting due to the unobstructed *sunshine after sunrise*. Thus, “الإشراق” = *sunshine*.

<sup>21</sup> The word “mahshooratan” is an *objective plural noun*, with *no English equivalent*, meaning: *it-standers thronged*.

<sup>22</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>23</sup> Ibid.

<sup>24</sup> The expression “فصل الخطاب” is Arabic tongue expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become lucidly apparent.

<sup>25</sup> See the Lexicon attached to this Translation for “naba'a.”

<sup>26</sup> In Arabic tongue the word “ewe” could denote a *female (or a wife)*.

[he] said: let-[you<sup>s</sup>] sponsor me it,<sup>w</sup> and [he] outwitted me in the speech.

بَعْجَةً وَحَدَّةً فَقَالَ أَكْفَنْهَا وَعَزَّزَ فِي

الْحِطَابِ ﴿٢٣﴾

24. Said [he]: *laqad* (*verily, already and affirmatively*) [he] wronged<sup>27</sup> you<sup>g</sup> by his request (*of*) your<sup>t</sup> ewe to his ewes; and verily many of the mixers surely transgress some over some except whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works;<sup>w</sup> and (*there are*) a few of them; and presumed *Dawoodo* (*David*) that only We essayed him; so *istaghfara* ([he] sought forgiveness) (*of*) his Lord and [he] tumbled, *ra'key'an* (*he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning/ holding on the knees*) and *anaba*<sup>28</sup> ([he] returned-penitently).

قَالَ لَقَدْ ظَلَمَكَ سُؤَالٌ تَعْجَبُ إِلَى  
نَفَاجِمَهُ وَإِنَّ كَثِيرًا مِنَ الْمُخْطَأَةِ يَتَبَغِي  
بِعُصُومِهِ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّلِحَاتِ وَقَلِيلٌ مَا هُمْ  
وَظَلَّ دَاؤُدْ أَنَّا فَتَنَّهُ فَاسْتَغْفِرَ رَبِّهِ

وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

25. So We forgave for him *tha'leka* (*afar-that-it/ that*); and verily for him *endana* (*by Our munificence/ Rule*); surely (*is*) a nigh<sup>w</sup> and *husna*<sup>29</sup> (*ultimate meritorious and beautiful*) *ma'aabe* (*willful-penitent-return*).

فَغَفَرَنَا لَهُ ذَلِكُ وَإِنَّ لَهُ عِنْدَنَا لِزَفْقَنَ

وَحُسْنَ مَعَابِ ﴿٢٥﴾

26. O, *Dawoodo* (*David*); verily We made you<sup>g</sup> a vicegerent<sup>30</sup> in the Earth;<sup>w</sup> so let-rule [you<sup>s</sup>] among the mankind by the right and let-not *tattabe'a* (*closely-followed* [you<sup>s</sup>]) the *hawa* (*tendentious liking*)<sup>x</sup> then [*it*<sup>t</sup>] misleads you<sup>g</sup> *a'n* (*off*) Allah's path; verily who<sup>r</sup> stray/mislead they<sup>z</sup> *a'n* Allah's path for them (*is*) a severe torment; by what they<sup>z</sup> forgot<sup>31</sup> (*ceased paying attention to*) Day (*of*) the reckoning.

يَنَّدَأُدْ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي  
الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا  
تَتَبَعِ الْهَوَى فَيُبَصِّلَكَ عَنْ سَبِيلِ اللَّهِ  
إِنَّ الَّذِينَ يَضْلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ  
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

﴿٢٦﴾

27. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both vainly; *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) presumption (*of*) whom<sup>r</sup> unbeliever they;<sup>z</sup> so *waylon* (*lengthy: stay in a valley in Hell/ bane-/ woe*) for whom<sup>r</sup> unbeliever they<sup>z</sup> of The Fire.<sup>w</sup>

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُما  
بَطَلًا ذَلِكَ ظُلْمُ الَّذِينَ كَفَرُوا فَوْلَى  
لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

﴿٢٧﴾

28. Or do We make who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works,<sup>w</sup> like the corrupters in the Earth;<sup>w</sup> or do We make the *muttaqeena* (*they that reverentially guard against Allah's displeasure*) as the *fujja're*<sup>32</sup> (*religious-cover-rippers*).

أَمْ بَجْعَلْنَا الَّذِينَ آمَنُوا وَعَكِلُوا  
الصَّلِحَاتِ كَالمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ بَجْعَلْنَا الْمُتَّقِينَ كَالْفُجَارِ

﴿٢٨﴾

<sup>27</sup> The Lexicon attached to this Translation for “فاعل الظلم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger.”

<sup>28</sup> The word “أناب” means *iteratively returned penitently*. See *الراغب*.

<sup>29</sup> Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادي* كتب التفاسير، مثل: *تفسير عاصمة*.

<sup>30</sup> The word “خليفة” is a *masculine* and the *in* in “خليفة” is for *intensification* as in *عاصمة*. See *الهادي* كتب التفاسير، مثل: *تفسير عاصمة*.

<sup>31</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *السان*.

<sup>32</sup> The word “فجاري” = “rippers of religious cover,” as the religious cover prohibits and prevents its wearer from =

29. A book<sup>x</sup> We descended it<sup>x</sup> to you<sup>g</sup> blessed,<sup>x</sup> to ruminate they<sup>z</sup> its<sup>x</sup> *Aya'te*<sup>w</sup> (*Qur'aanic statements*); and to reminisce the *alba'be*<sup>33</sup> (*hearts-intellects staff*) possessors.

كَتَبْ أَنْزَلْنَاهُ إِلَيْكُ مُبَرَّكٌ لِّيَدْبَرُوا  
عَابِتِهِ وَلِيَنْذَكِرُ أُولُو الْأَلْبَابِ

وَهَبَنَا لِدَاؤُدَ شَيْمَنْ نَعَمْ الْعَبْدُ

إِنَّهُ أَوَّلُ

30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo*<sup>34</sup> (*slave-/worshipper*); verily he (*is*) *anwabon* (*iterative returnee-repentee*).

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّدِيقَتُ

لِلْحَيَادِ

31. *Edb* (*when/since*) (*had been*) paraded on<sup>35</sup> him by late after-noon, the *ssafena'te*<sup>w36</sup> (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)<sup>w</sup> the coursers.

فَقَالَ إِنِّي أَحِبَّتُ حُبَّ الْخَيْرِ عَنْ  
ذِكْرِ رَبِّ حَقِّ تَوَارَثَتِ بِالْحَجَابِ

رُدُوهَا عَلَىٰ فَطَقِيقَ مَسْحًا بِالسُّوقِ  
وَلِلْأَعْنَاقِ

32. Then [*he*] said: verily I loved, love (*of*) the *khayre*<sup>37</sup> (*horses*) *a'n*<sup>38</sup> (*off*) *thek're* (*Prayer for*) my Lord until it<sup>w</sup> (*the sun*) faded by the veil (*of darkness*).

33. *Ruddo*<sup>39</sup> (*let-you<sup>z</sup> forthwith return*) it<sup>w40</sup> on me; then commenced [*he*] striking by the legs and the necks.

34. And *laqad* (*verily, already and affirmatively*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan*<sup>41</sup> (*tinged-physique*); afterwards *anaba*<sup>42</sup> (*[he] returned-penitently*).

وَلَقَدْ فَتَنَ شَيْمَنَ وَلَقَنَ عَلَىٰ  
كُرْسِيهِ جَسَدًا مِّمَّا أَنَابَ

35. Said [*he*]: my Lord let-[*You*<sup>s</sup>] forgive for me and let-[*You*<sup>s</sup>] grant for me a proprietorship not befitting for an *ahaden*<sup>43</sup> (*a lone/any-one*) of after me; verily You<sup>g</sup> You<sup>s</sup> (*are*) The *Wabha'bo* (*Ever/Stout Grantor*).

فَقَالَ رَبِّ أَغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا  
يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ  
الْوَهَابُ

36. So We subjugated for him the wind;<sup>w</sup> [*it*<sup>w</sup>] runs<sup>w</sup> by his command gently whence *assaba* (*[he] aimed*).

فَسَحَرَنَا لَهُ الرِّيحُ بَجَرِ يَأْمُرُهُ رُؤْخَةً  
حَيْثُ أَصَابَ

= committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See the word *الراغب* for the word *فاجر*.

<sup>33</sup> See the Lexicon attached to this Translation for The Qur'aan's characterizations of "دوالآباب" = the *albab*'s possessors.

<sup>34</sup> The word "*abdo*" = "slave," the denotation of this word is vastly paradoxical with respect to *Allah* vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>35</sup> It is important to note here that "على" = "on," in "عليه" is adverb of time/place, i.e. circumstantial, state or condition. See the word *المعني*.

<sup>36</sup> The word "*safenal*" means those horses that are *poised on three legs and have the hoof of the forth leg barely touching the ground*.

<sup>37</sup> The word "الخير" here in this context means "horses," as the Arabs call the *horses* by such a term. See the word *النتائج*.

<sup>38</sup> See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن".

<sup>39</sup> The word "رُدوها" is rooted in "رَدَ" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*bad*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S4: 86).

<sup>40</sup> That is the horses.

<sup>41</sup> The word "جسدا" = a *tinged-physique* versus "body" be it *tinged* (colored) or *not*. See the word *الراغب*.

<sup>42</sup> The word "أناب" means *iteratively returned penitent*. See the word *الراغب*.

<sup>43</sup> See the Lexicon attached to this Translation regarding "أحد."

37. And the Satans, each a builder and a diver.

وَالشَّيَاطِينَ كُلُّ بَنَاءٍ وَعَوَاصِ

وَالخَرَبَنَ مُقْرَنَ فِي الْأَصْفَادِ

38. And others *muqarra'neena*<sup>44</sup> (*multitudinously bound*) in the manacles.

39. This (*is*) Our giving; so *amnon*<sup>45</sup> (*let-[you] grace a boon*<sup>w</sup>) or let-withhold [*you*] by other than reckoning/count.

هَذَا عَطَاؤُنَا فَأَمْنَنْ أَوْ أَمْسِكْ يُعَدِّ

حِسَابٌ

40. And verily for him *endana* (*by Our munificence/Rule*) surely a nigh<sup>w</sup> and *husna*<sup>46</sup> (*ultimate meritorious and beautiful*) *ma'a'de* (*willful-penitent-return*).

وَإِنَّ لَهُ عِنْدَنَا لِزُفْقَ وَحْسَنَ مَعَابٌ

41. And let-remember [*you*] Our *abda*<sup>47</sup> (*a slave-worshipper*) *Ayyouba* (*Job*) *edb* (*when/since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by an anguish and a torment.

وَأَذْكُرْ عَبْدَنَا أَيُوبَ إِذْ نَادَى رَبَّهُ أَفَ

مَسَنِيَ الشَّيْطَنُ يُصْبِي وَعَذَابٌ

42. Let-kick/run [*you*] by your<sup>t</sup> feet;<sup>w</sup> this (*is*) a *mughtasalon* (*water for bathing and showering*) cool and a drink.

أَرْكَضْ بِرِحْلَكَ هَذَا مُغْسَلٌ بَارِدٌ وَشَرَابٌ

٤١

43. And We granted for him his family<sup>w</sup> and their like with them, a mercy<sup>w</sup> from Us and a reminiscence-/remembrance<sup>w</sup><sup>48</sup> for the *albab's* (*hearts-intellects staff*)'s possessors.

وَهَبَنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً

مِنَّا وَذِكْرَى لِأُؤْلَئِكَ الْأَلْبَابِ

وَخُذْ بِيَدِكَ ضَعْنَاهُ فَاصْرِبْ بِهِ وَلَا

تَحْمَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نَعَمْ الْعَبْدُ

إِنَّهُ أَوَّابٌ

44. And let-take [*you*] by your<sup>t</sup> hand a bunch<sup>x</sup> (*of grass or shrubs*)<sup>x</sup> then let-strike [*you*] by it<sup>x</sup> and let-not *tab'nath* (*[you] perjure/suborn*); verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (*is*) the *abdo*<sup>49</sup> (*a slave/worshipper*); verily he (*is*) *anwabon* (*iterative penitent-returnee* [*he*]).

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

أُولَى الْأَيْدِي وَالْأَبْصَرِ

45. And let-mention/remember [*you*] Our *ebada* (*worshippers/submitters/slaves*) *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *abssa're* (*insights/discriminations*).

إِنَّا أَخْصَنَاهُم بِخَالِصَةٍ ذَكَرَ

الْدَّارِ

46. Verily We refined them by a refinement<sup>w</sup> a reminiscence<sup>w</sup>/remembrance<sup>w</sup><sup>50</sup> (*of*) the home<sup>w</sup> (*the world/the Hereafter*).

<sup>44</sup> The word “الْبَصَائِر” is “مشددة للكثرة” “مقرنین” as stated in *التاج* and *البصائر*.

<sup>45</sup> The word “الْمُقْرَنَ” means “يَنْعَمُ بِهِ” “يَنْعَمُ بِهِ” “من” in “مُقْرَنَ” means “يَنْعَمُ بِهِ” “That a “boon he graces it.”

<sup>46</sup> Some linguists suggest that *الْجَمَال* is for the *face* while *الْحَسَن* is for the *parts of the body and other things*. See *الهادي*

<sup>47</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

<sup>48</sup> The word “ذَكَرِي” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>49</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

<sup>50</sup> See footnote 48 above regarding reminiscence.

47. And verily they (are) endana (by Our Munificence-/Rule) surely of the *musstafeena*<sup>51</sup> (superlatively and exclusively selected) the *akhya're* (the ones that are: bounteously endowed with riches/ who are good all around). وَإِنَّهُمْ عِنْدَنَا لَيْلَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارَ ٤٧
48. And let-mention/remember [you<sup>s</sup>] *Ismaeela* (*Ishmael*) and *Alyasa'a* (*Eloisa*) and *Thal-Kef'le* (*Isaiah*) and everyone (of them is) of the *akhya're* (the ones that are bounteously endowed with riches and who are good all around). وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكَبْلَلَ ٤٨
49. This (is) *thek'ron* (*Qur'aan*) and verily for the *mutaqeena* (they who reverentially guard against Allah's displeasure) surely *husno*<sup>52</sup> (ultimately meritorious beautiful) *ma'aaben* (penitent return). هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَقَّيْنَ لَحُسْنَ مَعَابٍ ٤٩
50. *Adnen's* (*Eden's*)<sup>53</sup> Paradise<sup>w</sup>/Gardens<sup>w</sup> *mufattahatan*<sup>w</sup> (fully opened, automatically get open)<sup>w</sup> for them the doors. جَنَّتَ عَنِّي مُفَتَّحَةً لَهُمُ الْأَبْوَابُ ٥٠
51. Reclining they<sup>z</sup> (are) in it;<sup>w</sup> they<sup>z</sup> summon<sup>54</sup> in it<sup>w</sup> by fruit-she<sup>y</sup><sup>55</sup> much<sup>w</sup><sup>56</sup> and a drink.<sup>x</sup> مُتَكَبِّنَ فِيهَا يَدْعُونَ فِيهَا يُفَكِّهُونَ كَثِيرَةٌ وَشَرَابٌ ٥١
52. And they have *qa'sser'to-atta'rsey*<sup>57</sup> (eye-extremities<sup>w</sup> confiners)<sup>w</sup> *atra'bon*<sup>58</sup> (agers-identical). وَعِنْدَهُمْ قَصْرَاتُ الْطَرْفِ أَزْرَابٌ ٥٢
53. This, what (is has been/being) promised you<sup>z</sup> for day (of) the reckoning/accountability. هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ٥٣
54. Verily this (is) surely Our *rez'qa*<sup>x</sup> (provision/ victuals for sustenance)<sup>x</sup> not for it<sup>x</sup> of depletion. إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ٥٤
55. This; and verily for the tyrants<sup>59</sup> surely (is) eviler *ma'aaben* (penitent-return). هَذَا وَلَاتِكَ لِلطَّاغِيَنَ لَئَرَ مَعَابٍ ٥٥
56. Hell<sup>w</sup> *yasslawna*<sup>60</sup> (they<sup>z</sup> be broiled on/by) it;<sup>w</sup> so wretched the *meha'do* (bed/ cradle/ fixed expanse). جَهَنَّمَ يَصْلُونَهَا فِتْنَ الْهَادِي ٥٦

<sup>51</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a transitive verb by (a) *itself or* (b) with the prepositional letter “عَلٰى.” In the case of (a) it could include *more than a single element*. In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best of the bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء”*. In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

<sup>52</sup> Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادي*

<sup>53</sup> The word “عن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عن” is center of Paradise. According to Abdullah Ibn Omar, “عن” is a palace in Paradise enters it but a prophet, *seddiq*, or martyr.

<sup>54</sup> That is whatever they *call*, by way of their *wishes*, they are provided.

<sup>55</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its *qualifier adjective* are feminized by the suffix *-she*.

<sup>56</sup> This superscript (w) is to *feminize* much.

<sup>57</sup> The expression “قصارات الطرف” = “eye-extremities' confiners” means *those that restrict their sights to their husbands*.

<sup>58</sup> The word “أَزْرَابٌ” means they were *born at the same time*.

<sup>59</sup> The “tyrant” = “طاغون” those who are *oppressive, harsh and arbitrary* in their conduct.

<sup>60</sup> The word “tyrant” transliterated “*yasslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

57. This; so let taste it<sup>x</sup> they<sup>z</sup> *hameemon*<sup>x<sup>61</sup> (*maximally heated/ cooled water*)<sup>x</sup> and *ghassaqon* (*cold-purulent*)<sup>x</sup>. هَذَا فَيْدُ وَفُوهٌ حَمِيمٌ وَعَسَاقٌ</sup>

58. And another of its<sup>x</sup> form [similar/s/pairs].<sup>62</sup> وَاحْرُّ مِنْ شَكْلِهِ أَزْفَحٌ

59. This (*is*) a drove *mugtabhemon* (*temerariously-entrant*)<sup>x</sup> with you;<sup>b</sup> not welcome by them; verily they *ssalo*<sup>63</sup> (*they<sup>z</sup> who broil on/by*) The Fire.<sup>w</sup> هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْجَبًا  
بِهِمْ أَتَهُمْ صَالُوا النَّارَ

60. Said they:<sup>z</sup> rather you<sup>f</sup> (*are*) not welcome by you;<sup>b</sup> you<sup>f</sup> offered/advanced it<sup>x</sup> for us; so wretched the abode. قَالُوا بَلْ أَنْتُمْ لَا مَرْجَبًا بِكُمْ أَنْتُمْ  
فَدَمْمَةٌ لَنَا قِيسَ الْقَرَارُ

61. Said they:<sup>z</sup> O, our Lord, who<sup>A</sup> [*he*] offered this to us, so let-augment him [*You<sup>s</sup>*] double torment in The Fire.<sup>w</sup> قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزَدْهُ  
عَذَابًا ضَعَفَا فِي النَّارِ

62. And they<sup>z</sup> said: what (*is*) for us we see not men we were counting them of the evils. وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كَانَا نَعْدُهُمْ  
مِنَ الْأَشْرَارِ

63. *A'ttakhathnada*<sup>64</sup> (*have we had taken and made*) them scornfully or (*had*) swerved *a'n* (*off*) them the *absa'ro* (*insights/discernments*). أَخْذَذُهُمْ سِخْرِيًّا أَمْ رَاغَتْ عَنْهُمْ  
الْأَبْصَرُ

64. Verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) surely right The Fire<sup>w</sup> folks'<sup>w</sup> dispute. إِنَّ ذَلِكَ لَحُقُّ تَحَاوُلٍ أَهْلُ النَّارِ

65. Let-say [*you<sup>s</sup>*]: verily only I am a warner and not of an *elahen* (*a deity*) except Allah, The One The *Qabha'ro* (*Ever/Stout Subduer*). قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا  
الْوَحْدَةُ الْفَهَارُ

66. Lord (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both, The Mighty The *Ghffa'ro* (*Ever/Stout Forgiver*). رَبُّ أَسْمَوَاتٍ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَرِيزُ الْغَفَرُ

67. Let-say [*you<sup>s</sup>*]: it<sup>x</sup> (*is*) a great *naba'on*<sup>x<sup>65</sup> (*piece-of-significant-and-availing-news*).<sup>x</sup> قُلْ هُوَ نَبِيٌّ عَظِيمٌ</sup>

68. You<sup>f</sup> re *a'n* (*regarding*) it<sup>x</sup> (*are*) shunners. أَنْتُمْ عَنْهُ مُعَرِّضُونَ

69. Not [was] for me of a knowledge by *mala'e* (*the chiefs*) the highest, *edb* (*when/while*) they<sup>z</sup> dispute. مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلِكِ الْأَعْلَى  
إِذْ يَخْتَصِمُونَ

<sup>61</sup> The word “*hameemon*=“**حَمِيمٌ**,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemon*=“**حَمِيمٌ**,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللسان**.

<sup>62</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) ازواج, which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See **اللسان**.

<sup>63</sup> The word “صلو” transliterated “ssalo” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

<sup>64</sup> The word لِتَخْذُ from لِتَخْذَهُ which is فَعْلٌ for الْأَخْذُ, as stated in سُنَّةِ الْعَرَبِ; therefore, لِتَخْذُ is always taking and making/presuming something of what was taken. Thus, it is not just the mere taking.

<sup>65</sup> See the *Lexicon* attached to this Translation for “*naba'a*.”

70. *En (not) (being) revealed<sup>66</sup> to me except that only I am na'theeron (iterative warner) manifester.*

إِنْ يُوحَى إِلَيَّ أَلَا أَمَّا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧﴾

71. *Edh (while/since) said your<sup>t</sup> Lord for the angels: verily I am creating a human of a mud.*

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّنْ طِينٍ ﴿٨﴾

72. *So edha (when/if) sawwayto (I erected/evened/set) him, and I blew in him of My Rou'he (Soul), then let-fall you<sup>z</sup> for him kowtowing.*

فَإِذَا سَوَّيْتُهُ وَفَخَّثْتُ فِيهِ مِنْ رُوْحِي فَعَوَّلْتُ لَهُ سَجِدَنَ ﴿٩﴾

73. *So kowtowed the angels all (of) them wholes.*

سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿١٠﴾

74. *Except Eblis istakbara<sup>67</sup> ([he] affirmed his prideful haughtiness) and [he] [was] of the unbelievers/ingrates.*

إِلَّا إِلَيْنَا اسْتَكَبَرَ وَكَانَ مِنَ الْكُفَّارِ ﴿١١﴾

75. *Said [He]: O, Eblis, what prevented you<sup>g</sup> that not<sup>68</sup> [you<sup>s</sup>] kowtow for what I created by My Both Hands;<sup>w<sup>69</sup></sup> have istakbarata<sup>70</sup> ([you<sup>h</sup>] affirmed your<sup>t</sup> prideful haughtiness) or you<sup>h</sup> were of the highs.*

قَالَ يَتَأَلَّلِيسُ مَا مَنَعَكَ أَنْ سَجَدَ لِمَا خَلَقْتُ بِيَدَيِّي أَسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالَمِينَ ﴿١٢﴾

76. *Said [he]: I am khayron (choicer/superior/worthier) than him, [You<sup>s</sup>] created me of a fire<sup>w</sup> and [You<sup>s</sup>] created him of a mud.*

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٣﴾

77. *Said [He]: then let-exit [you<sup>s</sup>] from it;<sup>w</sup> so verily you<sup>g</sup> (are) rajeemon (one who is ever iteratively stoned-/cursed).*

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجَمٌ ﴿١٤﴾

78. *And verily on you<sup>g</sup> (is) My curse<sup>w</sup> to the Deen's (Judgment's/Requital's) Day.*

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿١٥﴾

79. *Said [he]: my Lord, then let-reprieve me [You<sup>s</sup>] to a day (to be) resurrected they.<sup>z</sup>*

قَالَ رَبِّيْ فَادَعْرُفْ إِلَى يَوْمِ يُبَعْثُونَ ﴿١٦﴾

80. *Said [He]: so verily you<sup>g</sup> (are) of the mundhareena (they who are reprieved).*

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٧﴾

81. *To [day] (of) the time, the ma'alooome (that which is known).*

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿١٨﴾

82. *Said [he]: by Your<sup>t</sup> prestige<sup>w</sup> surely I (shall) assuredly<sup>71</sup> aghaweyannhom<sup>72</sup> (I cause them to indulgently stray and have disappointment) wholes.*

قَالَ فَيَعْزِزُنِي لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿١٩﴾

<sup>66</sup> The word “بُوْحٍ” (أَوْحِيٌّ) denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And the word “اللُّوْهِيٌّ” is fire or king. See *اللسان*.

<sup>67</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **و** when added to a word.

<sup>68</sup> مفهـي اللـبـبـ see "لـلـلـاـ" = "أـنـ" (ibid).

<sup>69</sup> The indication of the “hands” here says Emam القرطبي is for closeness of *hospitality* and *ennoblement extended to Adam* by Allah SWT. As in this world the “boss” does not directly do the work himself except by way *ennobling the product*. Others say: the “hands” are symbols of divine Might or Power. Under all circumstances, Allah’s “Hands” is unlike anything imaginable or knowable, as with respect to Allah: “None (is) as His like a thing,” (S42:11), hence no place for comparison at all.

<sup>70</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **و** when added to a word.

<sup>72</sup> The word “أغويت” in “أغويتكم في المضال و خاب” so be: indulgently strayed and was disappointed. See *اللسان*.

83. Except Your<sup>t</sup> *ebada* (*worshippers/submitters/slaves*) the *mukhlasseen*<sup>73</sup> (*purified and saved*). إِلَّا عِبَادَكَ مِنْهُمْ الْمُحَلَّصِينَ AT
84. Said [He]: So the right, and the right [I] say. قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ AE
85. Surely [I] assuredly<sup>74</sup> fill Hell<sup>w</sup> from you<sup>g</sup> and of whom<sup>p</sup> [he] followed you<sup>g</sup> of them wholes. لَا مَلَانَ جَهَنَّمَ مِنْكَ وَمَمَنْ تَعَكَّبُ مِنْهُمْ أَجْمَعِينَ AO
86. Let-say [you<sup>s</sup>]: not [I] ask you<sup>b</sup> over it<sup>x</sup> of remuneration and not I am of the *mutakallefea* (*ones that are officious or pretentious*). فُلْ مَا أَسْتَكْرُ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنْ الْمُتَكَلِّفِينَ AT
87. En (not) it<sup>x</sup> except *Thekron*<sup>x</sup> (*Qur'aan/messenger-reminder*) for the worlds. إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَامِينَ AV
88. And surely assuredly<sup>75</sup> know you<sup>z</sup> *naba'a*<sup>76</sup> (*piece-of-significant-and-availing-news*) it<sup>77</sup> after a while. وَلَنَعْلَمَنَّ نَبَاءً بَعْدَ حِينَ AM

شُورَكَةُ الْمُبَتَّرِ  
Surato Az'zummar'e  
(The Bands)

آياتها  
75  
Ayah

ترتيبها  
39  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Descending<sup>1</sup> (of) The Book (is) from Allah, The Mighty The *Hakeeme*<sup>2</sup> (*infinite hekmah*<sup>3</sup> Possessor). تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ 1
2. Verily We descended to you<sup>g</sup> The Book by the right; so let-worship [you<sup>s</sup>] Allah, *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (is) the religion. إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدُ اللَّهَ مُخْلِصًا لَّهُ الَّذِينَ ٢
3. Lo. For Allah (is) the religion the pure; and who<sup>r</sup> *ittakhatho*<sup>4</sup> (*they took and presumed*) of lesser than-/without Him *aw'leyaa*<sup>5</sup> (*guardians/allies*), not [we] worship them except to near us they<sup>z</sup> to Allah a nigh;<sup>w</sup> verily Allah rules among them in what they (are) in it<sup>x</sup> differing they;<sup>z</sup> verily Allah divinely-guides not whom<sup>p</sup> he (is) a liar *kaffaron* (*ever/stout ingrate*). أَلَا اللَّهُ الَّذِينَ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أُولَئِكَ مَا نَعْبُدُهُمْ إِلَّا لِيَقُرُونَا إِلَى اللَّهِ رُلْفَقَ إِنَّ اللَّهَ يَعْلَمُ بِتَنَمُّهُمْ فِي مَا هُمْ فِيهِ يَخْلِفُونَ إِنَّ الَّهُ لَا يَهْدِي مَنْ هُوَ كَذِيرٌ كَفَّارٌ 3

<sup>73</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

<sup>74</sup> The "ل" in "لَامَانَ" is a *juratory* "القسم" = "التأكيد" to=, i.e. *affirmation*, expressed by "assuredly".

<sup>75</sup> The "ل" in "لَعْلَمَنَ" is a *juratory* "القسم" = "التأكيد" to=, i.e. *affirmation*, expressed by "assuredly".

<sup>76</sup> See the *Lexicon* attached to this *Translation* for "*naba'a*".

<sup>77</sup> The pronoun "هـ" in "نبـاء" refers to the *thekro* = The *Qur'aan*. +

<sup>1</sup> The word "تنزيل" has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See *التاج*.

<sup>2</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "*الحكيم*" and "*hekma*".

<sup>3</sup> See the *Lexicon* attached to this *Translation* for "*hekma*".

<sup>4</sup> The word "اتخذ" from "اتخـذ" which is "افـعلـ" for "اتـخـذ" as stated in *لسـانـ العـربـ*; therefore, "اتـخذ" is always taking and making/presuming some thing of what was taken. Thus, it is *not* just the mere *taking*.

<sup>5</sup> The word "أولياء" could also mean, among them: *protector, friend*.

4. Had Allah wanted to *yattakhetha*<sup>6</sup> ([He] takes and makes) a child, surely (would have) *isstafa*<sup>7</sup> ([He] superlatively and exclusively selected) of what [He] creates whatever<sup>8</sup> [He] wills; *subhana*<sup>9</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The *Qahha'ro* (Ever/Stout Subduer).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا  
لَأَصْطَفَنَّ مِمَّا يَخْلُقُ مَا يَشَاءُ  
سُبْحَانَهُ هُوَ اللَّهُ الْوَحِيدُ الْغَهَّارُ



5. [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; *youkanwero* ([He] wraps/transposes) the night over the *naha're* (between sunrise and sunset) and *youkanwero* the *naha'ra* over the night; and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs for *ajalen*<sup>10</sup> (term-limit) *musamma*<sup>11</sup> (that which is designated and/or named); ha, He (is) The Mighty The *Ghaffaro* (Ever/Stout Forgiver).

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ  
يُكَوِّرُ الْيَوْلَ عَلَى النَّهَارِ وَيُكَوِّرُ  
النَّهَارَ عَلَى الْيَوْلِ وَسَحَرَ  
الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي  
لِأَجْلِ مُسَكِّنٍ أَلَا هُوَ الْعَزِيزُ



6. [He] created you<sup>b</sup> of one<sup>w</sup> self;<sup>w</sup> afterwards [He] made of her/it<sup>w</sup> her/its<sup>w</sup> spouse (*wife*);<sup>12</sup> and [He] descended for you<sup>b</sup> of the *an'aa'me*<sup>w</sup> (cattle/camels-/sheep/goats)<sup>w</sup> eight pairs;<sup>13</sup> [He] creates you<sup>b</sup> in your<sup>n</sup> mother's bellies, a creation of after a creation in three darknesses;<sup>w</sup> *tha'lakum* (collective-afar-that)<sup>x</sup> Allah (is) your<sup>n</sup> Lord; for Him (is) the proprietorship; no an *elaha* (a deity) except Him, so wherefrom<sup>14</sup> you<sup>z</sup> (are being) distracted.

خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَهُ ثُمَّ جَعَلَ  
مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَمَ  
ثَيْنِيَةً أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ  
أُمَّهَّتِكُمْ خَلَقَ مِنْ بَعْدِ خَلْقِ فِي  
ظُلُمَدَتِ ثَلَاثَ دَلَلَكُمْ اللَّهُرَبُكُمْ لَهُ  
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ شَرَفَوْنَ



7. *En* (if) you<sup>z</sup> unbelieve then verily Allah (is) rich *a'n* (regarding) you;<sup>b</sup> and not delights [He] for His *eba'de*

إِنْ تَكُفُّوا فَإِنَّ اللَّهَ عَنِّي عَنْكُمْ

6. See footnote 4 above regarding **أَنْذَنَ**.

7. See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best from among other similars*. The word is a *transitive verb* by (a) *itself or* (b) with the *prepositional letter* “*على*.” In the case of (a) it *could include more than a single element*. In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission, preference, or bestowment of a privilege over the entity subject of* “الاصطفاء.” In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

8. The particle “ما” is “ما” = conditional noun/particle; or *الذر المصنون*, لـ احمد الطيب و اعراب القرآن, لمحمد صافي meaning *whatever, or that which*. See *اللسان*.

9. The word “*subhanabo*=”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*=”= “*Him*.” Wherever the word “*subhana*,” or its *associates/inflections* (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*=”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

10. The word “الأجل” means term-limit, see *اللسان*.

11. The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

12. The word “*spouse*” here means “*wife*,” because in (S 7:189) Allah says: “to quiet [he] to her.”

13. The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-like*s., (3) hues. See *اللسان*.

14. The word “ألى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

(worshippers/ submitters/ slaves) the unbelief; and if you<sup>z</sup> thank [He] delights it<sup>x</sup> for you; <sup>b</sup> and not *ta'zero* (ill-burdens/ sins/ offends) a *wa'zeyra-ton* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wezra*<sup>15</sup> (an ill-burden/ sin/ offense); afterwards to your<sup>n</sup> Lord (is) your<sup>n</sup> return then *youn'be'o* (inform by piece-of-significant-and-availing-news) you<sup>b</sup> [He] by what you<sup>c</sup> were working; verily [He] (is) Omniscient by the chests' possession.

وَلَا يَرْضَى لِعِبَادِهِ الْكُفَّارُ وَإِنْ تَشْكُرُوا  
يَرْضَهُ لَكُمْ وَلَا تَرُرُوا زَادَهُ وَزَرَ أَخْرَى  
ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيَذَّكُرُ  
بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَنَبِكُمْ

الصُّدُورِ

وَإِذَا مَسَ الْأَنْسَنَ ضُرُّ دَعَا بَرَبِّهِ  
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ، نَعْمَمَ مِنْهُ  
سَيِّ ما كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلِهِ  
وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضْلِلَ عَنْ سَبِيلِهِ  
قُلْ تَمَّتَعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ  
أَصْحَابِ النَّارِ

أَمْنَ هُوَ قَنْتُ ءاَنَاءَ أَيَّلِ سَاجِداً  
وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ  
رَبِّهِ، قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو  
الْأَلْبَابِ

قُلْ يَعْبُدُ الَّذِينَ ءاَمَنُوا لَنَعُو بِرَبِّكُمْ  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا  
حَسَنَةٌ وَأَرْضَ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَقِّعُ  
الصَّدِّرُونَ أَجْرَهُمْ غَيْرِ حِسَابٍ

8. And if touched/betided the human *dhurron* (persistent distress) [he] invoked his Lord, *muneeban*<sup>16</sup> (iteratively penitent-returnee) [he] to Him; afterwards if *kharwala* ([He]fostered/nurtured) him a boon<sup>w</sup><sup>17</sup> from Him, [he] forgot<sup>18</sup> (ceased paying attention to) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] *a'n* (off) His path; let-say [you<sup>s</sup>]: *tamatta'ao* (let-relish the transitory worldly delights [you<sup>s</sup>]) by your<sup>t</sup> unbelief a little; verily you<sup>g</sup> (are) of The Fire's companions.
9. O/is<sup>19</sup> who<sup>p</sup> [he] (is) a *gha'neton* (he-devotedly-obeyers/ submitter) the night's segments, kowtowing [he] and standing [he], *yah'tharo* ([he] takes caution) (regarding) the Hereafter<sup>w</sup> and *yarjo*<sup>20</sup> ([he] fears/hopes) His Lord's mercy; let-say [you<sup>s</sup>]: are level who<sup>r</sup> they<sup>z</sup> know and who<sup>r</sup> not know they<sup>z</sup>; verily only reminisce the *alba'be's* (hearts-intellects staff)'s possessors.
10. Let-say [you<sup>s</sup>]: O, [My] *eba'de* (worshippers/ submitters/ slaves) who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let-[you]<sup>s</sup> reverentially guard not to displease) your<sup>n</sup> Lord; for whom<sup>r</sup> *ahasano* (they<sup>z</sup> rendered: meritorious-deed) in this-she<sup>y</sup><sup>21</sup> the world<sup>w</sup> a *hasanaton*<sup>w</sup> (meritorious-deed);<sup>w</sup> and Allah's Earth<sup>w</sup> (is) vast; verily only (to be) fulfilled<sup>22</sup> the *ssa'beroona* (people of patience) their remuneration by other than a count.

<sup>15</sup> The word “وزر”=*we'zr* means: *heavy*: *burden/sin/offense*. Translated parenthetically here as “*heavy: burden/sin/offense*” as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a *وزير*=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See the *اللسان*.

<sup>16</sup> The word “منيب” from “أناب” means *iteratively penitent*. See the *الراغب*.

<sup>17</sup> See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

<sup>18</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See the *اللسان*.

<sup>19</sup> The word “أمان” means “*يامن*” see *القرطبي*.

<sup>20</sup> That is seeks the delight of Paradise<sup>w</sup>.

<sup>21</sup> “The world” in Arabic is *feminine*. So, the indication to it is by *this-she*<sup>y</sup>.

<sup>22</sup> The word “يوفى” from “التفاء” = “*التفاء*,” meaning *gathering the last component of any obligation to make it a whole*. So, “يوفى” means to be *endeavored and gathered the last part of an obligation and fulfilled it*.

11. Let-say [you<sup>s</sup>]: verily I (*had been*) commanded to worship Allah *mukh'lesson* (*sincerely/faithfully/honestly*) for Him (*is*) the religion.
- قُلْ إِنِّي أُمِرْتُ أَنَّ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ  
الَّذِينَ ۝
12. And I (*had been*) commanded to that [I] be first (*of*) the Muslims.
- وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۝
13. Let-say [you<sup>s</sup>]: verily I fear/know,<sup>23</sup> *en* (*if*) I disobeyed my Lord, a great day's torment.
- قُلْ إِنِّي لَخَافُ إِنْ عَصَيْتُ رَبِّ عَذَابَ  
يَوْمٍ عَظِيمٍ ۝
14. Let-say [you<sup>s</sup>]: Allah [I] worship *mukh'lesson* (*sincerely/faithfully/honestly*) for Him (*is*) my religion.
- قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ، دِينِي ۝
15. So let-worship you<sup>r</sup> what willed you<sup>c</sup> of lesser than/without Him; let-say [you<sup>s</sup>]: verily the losers (*are*) who<sup>r</sup> lost they<sup>r</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/that*)<sup>x</sup> it<sup>x</sup><sup>24</sup> (*is*) the *khusra'ne*<sup>25</sup> (*perdition/waste/misguidance*) the manifester.
- فَاعْبُدُوا مَا شَاءْتُمْ مِنْ دُونِنِي ۝ قُلْ إِنَّ  
الْخَسِيرَنَّ الَّذِينَ حَسِرُوا أَنفُسَهُمْ  
وَاهْلَهُمْ يَوْمَ الْقِيَمَةِ لَا ذَلِكَ هُوَ  
الْخَسِيرَانُ الْمُمِينُ ۝
16. For them from above them shades of Fire<sup>w</sup> and from beneath them shades; *tha'leka* (*afar-that-it/that*)<sup>x</sup> frightens Allah by it<sup>x</sup> His *eba'da* (*worshippers/submitters/slaves*); O, [My] *eba'de* so *ettago'ne* (*let-you reverentially guard against the displeasure of*) [Mine].<sup>26</sup>
- لَهُمْ مِنْ فَوْقِهِمْ ظُلْلَلٌ مِنَ النَّارِ وَمِنْ  
تَحْتِهِمْ ظُلْلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عَبَادَهُ  
يَعْبَادُ فَلَعْنَوْنَ ۝
17. And who<sup>r</sup> avoided they<sup>r</sup> the *Ttaghoota* ("devil"/"tyrant"/"irreligious man-made system"/"of rules contravening Sharey'ah") to worship it<sup>w</sup> and *anabo*<sup>27</sup> (*they<sup>r</sup> iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*<sup>w</sup> (*pleasing-tiding*);<sup>w28</sup> so *bashsher*<sup>29</sup> (*let-[you<sup>s</sup>] tell pleasant tidings*) [My] *eba'de* (*worshippers/submitters/slaves*).
- وَالَّذِينَ أَجْتَبَوْا الْطَّاغُوتَ أَنْ يَعْبُدُوهَا  
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عَبَادَهُ ۝
18. Who<sup>r</sup> *yasta'meona*<sup>30</sup> (*they<sup>r</sup> affirmably hear*) the say then *yattabe'ona* (*they<sup>r</sup> closely-follow*) its<sup>x</sup> *ahsa'na*<sup>31</sup> (*perfectest and beautifulest*), those (*are*) whom<sup>r</sup> *hada* (*divinely-guided*) them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors.
- الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَسْتَعِنُونَ  
لَحْسَنَهُ وَأُولَئِكَ الَّذِينَ هَدَنَاهُمْ اللَّهُ  
وَأُولَئِكَ هُمُ أُولُو الْأَلْبَابِ ۝

<sup>23</sup> Linguistically the word "خَفْتَ" carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

<sup>24</sup> The pronoun "هُوَ" refers to the "los?" which is a *masculine* gender in Arabic.

<sup>25</sup> The word "الْخَسِيرَانَ," linguistically in The Qur'aan has various senses, such as "waste" or as in here it means misguidance/perdition. See the Lexicon attached to this Translation for details. Also see *الصادرون*.

<sup>26</sup> The letter "ن" in "فَلَعْنَوْنَ" by Arabic (linguistic) Rule, is called "نون الواقية او العماد", حيث لا يُستنقى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَلَعْنَوْنَ" is omitted, for "الخفيف" = "alleviation/lightening" or Ayat's end harmony (rhyme). See اعراب القرآن, لمحمد صافي

<sup>27</sup> The word "أَنَابُوا" from "أَنَابَ" means iteratively returned penitent. See الراغب.

<sup>28</sup> Here again there is no single word in English for the noun "بُشْرَى," so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بُشْرَى," unlike its verbal conjugates, throughout The Qur'aan always use it for the "khayrey" (*desirables, goodnesses, worthinesses*).

<sup>29</sup> Ibid, only here regarding *bushr*.

<sup>30</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>31</sup> There is no English word for أَحْسَن = *absane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

19. Is then whoever righted on him the torment's word,<sup>w</sup> are then you<sup>s</sup> rescuing who<sup>a</sup> (is) in The Fire.<sup>w</sup>

أَفَمَنْ حَقَ عَلَيْهِ كُلَّمَةُ الْعَذَابِ أَفَإِنَّ  
نُنِيدُ مَنْ فِي النَّارِ ١٩

20. But who<sup>r</sup> ettaqaw (*they<sup>r</sup> had reverentially guarded not to displease Allah*) their Lord, for them chambers<sup>w</sup> above it<sup>w</sup> chambers<sup>w</sup> mabneyyatōn<sup>w</sup> (*that which are built*)<sup>w</sup> run<sup>w</sup> under it<sup>w</sup> the rivers; Allah's promise, not unfulfills Allah the appointment.

لَكِنَّ الَّذِينَ اتَّقَوْ رَبَّهُمْ لَهُمْ عُرْفٌ مِنْ  
فِرْقَهَا عُرْفٌ مَبْيَنٌ بَخْرَىٰ مِنْ تَحْمِلَهُ  
الْآتَهُرُ وَعْدَ اللَّهِ لَا يَنْخِلُ اللَّهُ  
الْمِيعَادُ ٢٠

21. Have not seen [you<sup>s</sup>] that Allah descended from the sky<sup>w</sup> water;<sup>x</sup> then [He] threaded it<sup>x</sup> springs in the Earth;<sup>w</sup> afterwards youkhrejo ([He] emerges/produces) by it<sup>x</sup> zer'an<sup>32</sup> (*crop that had germinated/sprouted/became ready for harvesting*) variant its<sup>x</sup> hues;<sup>x</sup> afterwards [it<sup>x</sup>] desiccates then [you<sup>s</sup>] see it<sup>x</sup> mussarran (*turning-yellow/all yellow*); afterwards [He] makes it<sup>x</sup> debris; verily in tha'leka (*afar-that-it/that*)<sup>x</sup> surely (is) a reminiscence-/remembrance<sup>w<sup>33</sup></sup> for the alba'be's (*hearts-intellects staff*)'s possessors.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَكَّهُ، يَنْبَغِي فِي الْأَرْضِ ثُمَّ  
يُخْرِجُ بِهِ زَرْعاً مُخْلِفًا لَوْلَاهُ، ثُمَّ  
يَهْبِطُ فَتَرَهُ مُصْكَرًا ثُمَّ يَجْعَلُهُ  
مُطْلَماً إِنَّ فِي ذَلِكَ لِذِكْرِي لِأَوْلَىٰ  
الْأَلْبَابِ ٢١

22. Is then whomever sharaha (*delightedly opened*) Allah his chest for [the] Islam, so he (is) on an illumination from his Lord; so waylon (*lengthy: stay in a valley in Hell/bane/woe*) for the indurate<sup>w<sup>34</sup></sup> (are) their hearts of thekre (*Qur'aan/mention of*) Allah; those (are) in a misguidance manifester.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامِ  
فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ  
لِلْقَسِيَّةِ قُلُوبُهُمْ قَنْ ذِكْرَ اللَّهِ  
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ٢٢

23. Allah nazzala (*iteratively descended*) ahsana (*excellenter*) (of) the discourse<sup>x</sup> a Book<sup>x</sup> similar (are its<sup>x</sup> Aya'te i.e. its statements), mathany (*recurrent*); taq'sha'erro (*get-gooseflesh-/shudder*) from it<sup>x</sup> skins (of) whom<sup>r</sup> yakhshawna (*they<sup>r</sup> reverently-fear*) their Lord; afterwards soften their skins and their hearts to Allah's thek're (*Qur'aan*); tha'leka (*afar-that-it/that*)<sup>x</sup> (is) Allah's huda (*divine-guidance*), yahdey ([He] *divinely-guides*) by it<sup>x</sup> whom<sup>r</sup> [He] wills and whom<sup>r</sup> misleads Allah, then not for him of a haden (*divinely-guiding*).

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَاباً  
مُسَتَّدِّهَا مَثَابِي نَقْسَعُرُ مِنْهُ جُلُودُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنَ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ  
ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ  
يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ  
هَادِ ٢٣

24. Has then whoever yattaqey (*cautiously-guards he*) by his face ill (of) the torment<sup>35</sup> The Qeyamatey's<sup>w</sup>

أَفَمَنْ يَنْقِي بِوْجِهِهِ سُوءَ الْعَذَابِ

<sup>32</sup> See the Lexicon attached to this Translation for this very important word.

<sup>33</sup> The word “ذَكْرِي” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>34</sup> قَاسِيَةٌ، أَوْ قَسِيَةٌ، كِعَالَلُ الْبَعْضُ، “جَمْعٌ تَكْسِيرٌ” = “broken plural.” And the word “فُلُوبٌ” = “hearts” is a “جمع تكسير” = “broken plural.” And this word “فُلُوبٌ” is an objective noun referring to the “hearts,” so it must be feminized as a “broken plural.” Hence: “indurate<sup>w</sup>” as so stated.

<sup>35</sup> Qur'aan commentators say that there is an intended omission of an obvious “predicative clause” = better than he who is saved and delighted? Such omission is due to the eloquence, brevity, and obviousness. As the person will guard =

(Judgment's) Day;<sup>36</sup> and (*bad been*) said for the *dha'lumeenda*<sup>37</sup> (*injustice-doers*) let-taste you<sup>z</sup> what you<sup>c</sup> were earning.

يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا  
مَا كُنْتُمْ تَكْسِبُونَ

25. Denied they<sup>z</sup> who<sup>r</sup> of before them; then *ata'*<sup>x</sup> (*betided/ eventuated*)<sup>x</sup> them the torment from whence not perceive they.<sup>z</sup>

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْهَمُوهُمْ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

26. So Allah (*had caused*) them (*to*) taste the ignominy in the life<sup>w</sup> (*of*) the world<sup>w</sup> and surely the Hereafter's<sup>w</sup> torment (*is*) bigger, if they<sup>z</sup> were (*to*) know.

فَإِذَا هُمْ أَهْمَمُهُمُ اللَّهُزِي فِي الْحَيَاةِ الدُّنْيَا  
وَلِعَذَابِ الْآخِرَةِ أَكْبَرُوا كَانُوا يَعْلَمُونَ

27. And *laqad* (*verily, already and affirmative!*) We struck for the mankind in this, The Qur'aan<sup>x</sup> of every a parable/example, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.<sup>z</sup>

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا  
الْقُرْءَانَ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَنْذَرُونَ

28. Qur'aan<sup>x</sup> Arabic, other than possessing crookedness; *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they<sup>r</sup> reverentially guard not to displease Allah*).

فَرُّهَا عَرَبِيًّا غَيْرَ ذِي عِوْجٍ لَعَلَّهُمْ  
يَنْفَعُونَ

29. Struck Allah a parable/example: a man (*slave*) in him contentious partners and a man *salaman*<sup>38</sup> (*peaceful/ slave of a sole owner*) for a man; are both level/even parable/example; the praise (*is*) for Allah; rather most (*of*) them not know.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءٌ  
مُشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ  
هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ  
أَكْرَهُهُمْ لَا يَعْلَمُونَ

30. Verily you<sup>g</sup> (*are*) *mayye'ton* (*eventually dying*) and verily they (*are*) [*too*] *mayye'toon* (=plural of *mayye'ton*).

إِنَّكُمْ مَيِّتُونَ وَإِنَّهُمْ مَيِّتُونَ

31. Afterwards verily you<sup>b</sup> (*are*) The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day *enda* (*by Rule of*) your<sup>n</sup> Lord you<sup>z</sup> dispute.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ  
تَخْصِصُونَ

32. Then who<sup>a</sup> (*is*) wronger<sup>39</sup> than who<sup>p</sup> [*he*] lied on Allah and denied [*he*] by the truth *edh* (*when/ since*) [*it<sup>x</sup>*] came (*to*) him; is not in Hell<sup>w</sup> a *mathwa*<sup>40</sup> (*forced: long-term-abode*) for the unbelievers.

فَمَنْ أَظْلَمُ مِنْ كَذَّابٍ عَلَى اللَّهِ  
وَكَذَّابٌ بِالصَّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي  
جَهَنَّمَ مَوْعِي لِلْكُفَّارِ

33. And who<sup>x</sup> [*he*] came by the truth<sup>x</sup> and *ssaddqa*

وَالَّذِي جَاءَ بِالصَّدْقِ وَصَدَّقَ بِهِ

= against any danger to his "face," the most distinctive feature of his entity, by his hands. But in this case his hands are bound and shackled to his neck. Thus, he has no other mean to guard against any danger except by his face=his entire entity as he is flung into Hell.

36 There is an omitted predicate (=better or he who is in Paradise) at the end of this sentence. See the **القرطبي**.

37 The "ظَالِمِينَ" = "the injustice-doers," as "الظَّالِم" = "injustice." See the Lexicon attached to this Translation.

38 The word "سَلَمًا" = *peaceful* see *التاج*, it also means *owned by a sole owner*, according to **القرطبي**.

39 See the Lexicon attached to this Translation for "فَاعِلُ الظَّالِم" = "ظَالِم" = "injustice-doer" and "أَظْلَم" = "wronger."

40 In "ثَوْيَ" "هَلْكَ" = "threw"; and "ثَوْيَ" in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the "ثَوْيَ" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "forced: long-term/ semi-permanent-abode" seems to me rather appropriate.

(affirmed as true) by it<sup>x</sup> those they (are) the *muttaqoon* (they<sup>x</sup> who reverentially guard against Allah's displeasure).

أَوْلَئِكَ هُمُ الْمُتَّقُونَ ٣٣

لَهُمْ مَا يَسْأَءُونَ بِعْدَ رَبِيعٍ ذَلِكَ  
جَزَاءُ الْمُحْسِنِينَ ٣٤

34. For them whatever<sup>41</sup> they<sup>x</sup> will enda (by munificence of/by Rule of) their Lord; tha'leka (afar-that-it/that) (is) a requital (of) the benefactors.

لِلْكُفَّارِ اللَّهُ عَنْهُمْ أَسْوَى الَّذِي  
عَمِلُوا وَبَخْرَهُمْ أَجْرُهُمْ بِالْحَسَنَاتِ  
الَّذِي كَانُوا يَعْمَلُونَ ٣٥

35. To expiate Allah *a'n* (off) them evilest (of that) which<sup>x</sup> they<sup>x</sup> worked and [He] requites them their remuneration by *absane* (most perfect and beautiful deed/say) (of that) which<sup>x</sup> they<sup>x</sup> were working.

إِلَيْسَ اللَّهُ بِكَافٍ عَبْدًا  
وَمَنْ خَوْفُنَاكَ إِلَيْنَا مِنْ دُونِهِ  
وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادِيٍ ٣٦

36. Is not Allah surely sufficer (of) *abdehe*<sup>42</sup> (His slave); and they<sup>x</sup> frighten you<sup>g</sup> by whom<sup>r</sup> (are) of lesser than/without Him; and whom<sup>p</sup> Allah misleads then not for him of a *haden* (divine-guider).

وَمَنْ يَهْدِ اللَّهُ فَإِلَهٌ مِنْ مُّضِلٍ  
إِلَيْسَ اللَّهُ يَعْزِيزُ ذِي أَنْشَأَيْرَ ٣٧

37. And whom<sup>p</sup> Allah *yabdey* (divinely-guides) then not for him of a misleader; is not Allah surely Mighty revenge-possessor.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ لَيَقُولُونَ اللَّهُ قُلْ أَفَرَأَيْتَ مَا  
تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِي اللَّهُ  
بِصُرُّهُ هَلْ هُنَّ كَشِفُنَّ ضُرُّهُ أَوْ  
أَرَادَنِي بِرَحْمَةِ هَلْ هُنَّ مُمْسِكُنَّ  
رَحْمَتِهِ قُلْ حَسِنَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ  
الْمُتَوَكِّلُونَ ٣٨

38. And *la'en* (indeed if) you<sup>g</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth;<sup>w</sup> surely assuredly<sup>43</sup> say they<sup>x</sup>: Allah; let-say [you<sup>s</sup>]: have seen you<sup>c</sup> what you<sup>x</sup> invoke of lesser than/without Allah; *en* (if) Allah wanted me by *dhurren* (persistent distress), are they<sup>y</sup><sup>44</sup> removers-she<sup>y</sup> (of) His *dhurre* (= *dhurren*); or if [He] wanted me by a mercy<sup>w</sup> are they<sup>y</sup> withholders-she<sup>y</sup> (of) His mercy;<sup>w</sup> let-say [you<sup>s</sup>]: Allah (*i*) my sufficiency;<sup>45</sup> on Him trust the trusters.

قُلْ يَنْقُومُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ  
إِلَيْكُمْ فَسَوْفَ تَعْلَمُونَ ٣٩

مَنْ يَأْتِيهِ عَذَابٌ يُخْرِيْهُ وَيَحْلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٠

39. Let-say [you<sup>s</sup>]: O, my people let-work you<sup>x</sup> on your<sup>n</sup> station,<sup>46</sup> verily I am a worker; so you<sup>x</sup> will know.

40. Whom<sup>p</sup> *ya'ateehex*<sup>x</sup> (betides/ eventuates him)<sup>x</sup> a torment, disgracing him and befalling/legitimating on him torment *muqeemon* (iteratively sustainer).

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ  
بِالْحَقِّ فَمَنْ أَهْتَدَ فَلَنْفَسِيهِ  
وَمَنْ صَلَّ فَإِنَّمَا يَصْلُلُ عَلَيْهَا وَمَا  
أَنَّ عَلَيْهِمْ بِوَكِيلٍ ٤١

41. Verily We descended on you<sup>g</sup> The Book for the mankind by the right; so whoever *ihtada* (he became divinely-guided) so for himself;<sup>w</sup> and whoever [he] strayed, so verily only [he] strays on it;<sup>w</sup> and not you<sup>s</sup> (are) on them surely a custodian.

<sup>41</sup> See footnote 8 above regarding *whatever*.

<sup>42</sup> The word "abdehe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>43</sup> The "ل" in "لِيَقُولُونَ" is a juratory "الْتَّاكِيدُ" i.e. affirmation, expressed by "assuredly".

<sup>44</sup> The pronoun "هُنْ" refers to the "aalehalah"<sup>w</sup> (deities)<sup>w</sup> which are in the "broken plural" so it is feminized.

<sup>45</sup> The word "محسب لك أو كاف لك أو كافيك من غيره" = "حسب في حسبنا" Thus, "ال مصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See the *tajalliq*.

<sup>46</sup> That is the social position or rank.

42. Allah *yatawaffa* ([*He*] receives: before death/in unconscious state) the selves<sup>w</sup> while [its<sup>w</sup>]<sup>47</sup> death; and which<sup>u</sup> died not in its<sup>w</sup> *mana'me*<sup>48</sup> (sleep/sleep-locale) then [*He*] with-holds (*that*) which<sup>u</sup> [*He*] judged on it<sup>w</sup> the death and [*He*] sends the other<sup>w</sup> to *ajalen*<sup>49</sup> (term-limit) *musamma*<sup>50</sup> (*that which is designated/named*); verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people rethinking.

يَتَوَفَّ الْأَنْفُسَ حِينَ مَوْتِهَا  
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا  
فَيُمْسِكُ أُلَّتِي قَضَى عَلَيْهَا الْمَوْتَ  
وَيُرِسِّلُ الْأُخْرَى إِلَى أَجْلٍ مُّسَمٍّ  
إِنَّ فِي ذَلِكَ لَذِكْرًا لِّقَوْمٍ  
يَشْكُرُونَ

١٥

43. Or *ittakhatho*<sup>51</sup> (*they took and made*) of lesser than-/without Allah intercessors; let-say [*you*]: do even while albeit<sup>52</sup> they<sup>z</sup> [were] neither possessing a thing and nor they<sup>z</sup> cerebrate.

أَمْ أَنْخَدُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ  
أَوْلَوْ كَانُوا لَا يَكُلُّونَ شَيْئًا  
وَلَا يَعْقُلُونَ

١٦

44. Let-say [*you*]: for Allah (*is*) the intercession<sup>w</sup> together; for Him (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietor-ship; afterwards to Him (*is to be*) returned you.<sup>z</sup>

قُلْ اللَّهُ السُّفَعَاءُ جَمِيعًا لَّهُ مُلْكُ  
السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ  
رُجْحُورُكَ

١٧

45. And if (*bad-been*) mentioned Allah alone disgusted<sup>w</sup> hearts (*of*) whom<sup>r</sup> not believe they<sup>z</sup> by the Hereafter,<sup>w</sup> and if (*bad-been*) mentioned whom<sup>r</sup> (*are*) lesser than-/without Him, *edha* (*suddenly/whereas*) they (*are*) *yestabsheroona*<sup>53</sup> (*they affirm pleasant tidings*).

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ أَشْمَأَتْ  
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ  
دُونِهِ إِذَا هُمْ يَسْتَبِّهُونَ

١٨

46. Let-say [*you*]: *Allahohumma*<sup>54</sup> (O, Allah), The Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're* (*innately-perfect-Originator*); the invisible and the visible Knower; you<sup>s</sup> rule among Your<sup>t</sup> *eba'de* (*worshippers/submitters/slaves*) in what they<sup>z</sup> were in it<sup>x</sup> differing they.<sup>z</sup>

قُلْ اللَّاهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ  
عَلَمَ الْغَيْبِ وَالشَّهَدَةَ أَنْتَ تَحْكُمُ  
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ  
يَخْلُقُونَ

١٩

47. And had that for whom<sup>r</sup> *dhalamo*<sup>55</sup> (*they wronged*) what (*are*) in the Earth<sup>w</sup> together and its<sup>x</sup> like with it<sup>x</sup> surely (*would have*) ransomed they<sup>z</sup> by it<sup>x</sup> from the ill torment, The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day;

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي  
الْأَرْضِ جَمِيعًا وَمَشَلُّهُ، مَعَهُ، لَأَفْدَرُوا  
بِهِ مِنْ شَوَّعَ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا  
يَخْلُقُونَ

٢٠

<sup>47</sup> That each individual self, without exception.

<sup>48</sup> As sleep is the minor death.

<sup>49</sup> The word “الأجل” means term-limit, see *السان*.

<sup>50</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

<sup>51</sup> The word “*dhalamo*” from “*اخذ*” (*take*) “*اخذ*” (*take*) “*اخذ*” (*take*) as stated in *لسان العرب*; therefore, “*اخذ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

<sup>52</sup> The construct “*أولو*” is made up of three distinct components: (1) = *disapprobatory interrogative*, (2) = *adverbial* = “while,” and (3) = *conditional particle* = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>53</sup> The word “*استبشر*” means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>54</sup> The expression “بِاللهِ” = “اللهِ” means a call of invoking/supplicating/beseeching Allah.

<sup>55</sup> See the Lexicon attached to this Translation for *فاعل الظلم* = “injustice-doer” and *ظلم* = “wronged.”

and (*would have*) appeared for them from Allah what not could *yahta'sebona* (*they<sup>r</sup>* reckon/presume/*expect*).

لَهُمْ مِنْ اللَّهِ مَا لَمْ يَكُنُوا يَحْتَسِبُونَ

٤٧

48. And appeared for them *sayye'aa'to<sup>w</sup>* (*demeritorious-deeds<sup>w</sup>*) (*of*) what they<sup>r</sup> earned and *haqa* (*deservedly besieged*) by them what they<sup>r</sup> were by it<sup>x</sup> *yasta'bzeona* (*they<sup>r</sup> jest/affirmably jest*).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا  
وَحَاقَ بِهِمْ مَا كَانُوا يَبْعَثُونَ

٤٨

49. So if touched/betided the mankind *dburron* (*persistent distress*) [*he*] invoked Us; afterwards when *kharwalna* (*We fostered/nurtured*) him a boon<sup>w56</sup> from Us, said [*he*]: verily only [I] (*had-been*) given that on knowledge;<sup>57</sup> rather it<sup>w</sup> (*is*) an essay;<sup>w</sup> [and] but most (*of*) them not know.

فَإِذَا مَسَ الْأَيْدِسَنَ ضَرَرْ دَعَانَا شَمَ إِذَا  
حَوَّلْنَاهُ نِعْمَةً مَنَا قَالَ إِنَّمَا  
أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ  
وَلَكِنَّ أَكْرَهُمْ لَا يَعْلَمُونَ

٤٩

50. *Qad* (*already and affirmatively*) said it<sup>w</sup> who<sup>r</sup> of before them; so not sufficed/enriched<sup>w58</sup> *a'n* (*regarding*) them what they<sup>r</sup> were earning they.<sup>r</sup>

فَدَقَّاهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى  
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

٥٠

51. So betided them *sayye'aa'to<sup>w</sup>* (*demeritorious-deeds<sup>w</sup>*) (*of*) what they<sup>r</sup> earned; and who<sup>r</sup> *dhalamo<sup>59</sup>* (*they<sup>r</sup> wronged*) of these, shall betide them *sayye'aa'to<sup>w</sup>* (*of*) what earned they<sup>r</sup> and not they (*are*) surely enfeeblers.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ  
ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ  
سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ

٥١

52. Have [and] not they<sup>r</sup> known that Allah *yabsotto* (*swells/expands*) [*He*] the *re'zaq<sup>x</sup>* (*provision/victuals for sustenance*)<sup>x</sup> for whomever [*He*] wills and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*are*) *Aya'ten<sup>w</sup>* (*miracles/signs/proofs*) for a believing people.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَسْطُطُ الرِّزْقَ  
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ  
لَذِكْرٌ لِّقَوْمٍ مُّؤْمِنُونَ

٥٢

53. Let-say [*you<sup>s</sup>*]: O, My *eba'deya* (*worshippers/submitters/slaves*) who<sup>r</sup> squandered they<sup>r</sup> on their selves:<sup>w</sup> let-not despond you<sup>r</sup> of Allah's mercy;<sup>w</sup> verily Allah forgives the offenses together; verily Allah, [*He*] (*is*) The *Ghafooro* (*iterative Forgiver*) *Rabeemo* (*iterative mercy Giver*).

قُلْ يَعْبُدُونِي الَّذِينَ أَسْرَفُوا عَلَىٰ  
أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَعْفُرُ الذُّنُوبَ جَمِيعًا إِنَّمَا هُوَ  
الْعَفُورُ الرَّحِيمُ

٥٣

54. And *aneeobo<sup>60</sup>* (*let you<sup>r</sup> iteratively return-penitently*) to your<sup>r</sup> Lord and *aslemo* (*let you<sup>r</sup> surrender submittingly*)

وَأَنِيبُوا إِلَيَّ رَبِّكُمْ وَأَسْلِمُوا لَهُ وَمَنْ

<sup>56</sup> See the Lexicon attached to this Translation for the word “نِعْمَةٌ,” the next best approximation in English for “نِعْمَةٌ” is “boon.” in fact there is no English equivalent *per se* for “نِعْمَةٌ” as “نِعْمَةٌ” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>57</sup> That is: *over knowledge* “I have,” he claims. See *الطبرى*.

<sup>58</sup> The word “اغْنَى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>59</sup> See footnote 55 above regarding “ظالمٌ” = “ظالمٌ” and “ظلمٌ” = “wronged.”

<sup>60</sup> The word “عادَ مَرَةً بَعْدَ مَرَةً” = “أنَابَ” from: *iteratively returned penitent*. See *الهادى و الراغب*.

for Him from before that *ya'ateyakom*<sup>x</sup> (*betides-/eventuates you*)<sup>b</sup><sup>x</sup> the torment; afterwards not (*to be*) succored you.<sup>z</sup>

فَبَلَّ أَن يَأْتِيْكُمُ الْعَذَابُ ثُمَّ لَا  
نُصَرُوْكُن

٥٤

55. And *ettabe'aao* (*let-closely-follow you*) *ahsa'na*<sup>61</sup> (*perfectest and beautifulest*) (*of*) what (*had been*) descended to you<sup>b</sup> from your<sup>n</sup> Lord of before that *yaáteyakom* (*haps/comes to you*)<sup>b</sup> the torment suddenly<sup>w</sup> while you<sup>f</sup> not perceive you.<sup>z</sup>

وَأَتَيْعُوا أَحْسَنَ مَا أَنْزَلْ إِلَيْكُمْ  
مِّن رَّبِّكُمْ وَنَبَّأَ أَن يَأْتِيْكُمُ  
الْعَذَابُ بَعْدَهُ وَأَنْتُمْ  
لَا تَشْعُرُوْكُن

٥٥

56. That says a self:<sup>w</sup> *Alas hasrata*<sup>62</sup> (*ardent contrition*)<sup>w63</sup> over what *farratto*<sup>64</sup> (*I had-remiss*) in (*my duty*) towards Allah and *en* (*surely*) I was certainly of the scoffers.

أَن تَقُولَ نَفْسٌ بَحْسَرَةٌ عَلَى مَا فَرَطَتْ  
فِي جَنَّبِ اللَّهِ وَإِن كُنْتُ لَمَنَ السَّخِرِينَ

٥٦

57. Or says [*the self*]: had Allah *hada* (*divinely-guided*) me, surely (*I would have been*) of the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَنِي  
لَكُنْتُ مِنَ الْمُتَّقِينَ

٥٧

58. Or says [*the self*] when seeing the torment: if that for me (*another*) a recurrence<sup>w</sup> then [I] be of the benefactors.

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ  
لِي كَرَّةً فَأَكُونُ مِنَ الْمُحْسِنِينَ

٥٨

59. *Bala*<sup>65</sup> (*certainly-not*); *qad* (*already and affirmatively*) came-she<sup>y</sup> (*to*) you<sup>g</sup> My *Aya'te*<sup>w</sup> (*messages/signs/proofs*) then denied you<sup>g</sup> by it<sup>w</sup> and *istakbarata*<sup>66</sup> (*[you<sup>g</sup>] affirmed your<sup>t</sup> prideful haughtiness*) and you<sup>g</sup> were of the unbelievers.

بَلَى قَدْ جَاءَتُكَ إِيْتَقَنِي فَكَذَّبَتْ  
هَا وَأَسْتَكَبَرَتْ وَكُنْتَ مِنَ  
الْكُفَّارِينَ

٥٩

60. And The *Qeyamatey*'s<sup>w</sup> (*Judgment's*) Day [*you*] see who<sup>r</sup> lied they<sup>z</sup> on Allah their faces (*are*) blackened;<sup>w67</sup> is not in Hell<sup>w</sup> a *mathwa* (*obligatory: long-term/semi-permanent-abode*) for the *mutakabbera*<sup>68</sup> (*haughtiness-practicers*).

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَّبُوا  
عَلَى اللَّهِ وُجُوهُهُمْ مُّسَوَّدَةٌ أَلَيْسَ  
فِي جَهَنَّمَ مَأْوَى لِلْمُتَكَبِّرِينَ

٦٠

61. And *younajje* (*iteratively delivers*) Allah whom<sup>r</sup> *ettaqaw* (*they<sup>z</sup> had reverentially guarded not to displease Allah*) by their achievement;<sup>w69</sup> touches/betides

وَيُنَجِّيَ اللَّهُ الَّذِينَ أَتَقَرَّا  
بِمَعْنَاهِهِمْ لَا يَمْسِهِمُ الشَّوْءُ وَلَا

٦١

<sup>61</sup> There is no English word for أَحْسَن = *absane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

<sup>62</sup> The word “*التَّمَدْ*” is “*حَسْرَةٌ*” see *التَّاجِ*. Thus we *qualify* the word “*contrition*” by *ardent* to indicate such *strength* of contrition.

<sup>63</sup> The word “*حَسْرَةٌ*” is “*أشَدَّ النَّمَدْ*” see *التَّاجِ*. Thus “*contrition*” is *qualified* by *ardent* to indicate such *intensity*.

<sup>64</sup> The word “*فَرَطَتْ*” is *best described* by the word “*remiss*” which is an *adjective* and all its *synonyms* are also *adjectives as expected*. But “*فَرَطَ*” and “*فَرَطَتْ*” all are *verbs* in the *past tense*. So I chose “*bad-remiss*.”

<sup>65</sup> The word “*bald*=“certainly-not” is absolutely *not synonymous* with “yes”=“نعم,” the *Lexicon attached* to this *Translation* for more elaboration.

<sup>66</sup> See the *Lexicon attached* to this *Translation* for the effect of the letter س when added to a word..

<sup>67</sup> The expression “*face blackened*” is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>68</sup> There is *no noun* in English for “*مُتَكَبِّرٌ*” = *who is prideful/haughty*. To make a noun= “*haughtiness-practicers*”.

<sup>69</sup> The word “*مُفَازَةٌ*” = “*مُنْجَاهٌ*” meaning *rescue-achievement*. For the meaning of *التَّاجِ* see *التَّاجِ*.

them neither the ill and nor they sadden.

هُمْ يَحْزُنُونَ ﴿١١﴾

62. Allah, Creator (*of*) every-thing and He (*is*) over every-thing a Custodian.

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦﴾

63. For Him (*are*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *maqa'-leedo* (*keys/ lockers*); and who<sup>r</sup> unbelieved they<sup>r</sup> by Allah's *Aya'te*<sup>w</sup> (*messages*) those they (*are*) the losers.

لَهُ، مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ  
وَالَّذِينَ كَفَرُوا بِعِيَادَتِ اللَّهِ  
أُولَئِكَ هُمُ الْخَسِيرُونَ ﴿٧﴾

64. Let-say [*you*]: is then other than Allah you<sup>r</sup> surely command me to worship, O you<sup>r</sup> the *jahiloona*<sup>70</sup> (*you*<sup>r</sup> who act ignorantly or incorrectly).

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَ فَأَعْدُ أَيْمَانَ  
الْجَهَنَّمَ ﴿٨﴾

65. And *laqad* (*verily, already and affirmatively*) (*had been*) revealed<sup>71</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *la'en* (*indeed if*) you<sup>s</sup> partner (*others with Allah*) surely assuredly<sup>72</sup> miscarries your<sup>t</sup> work and surely assuredly [*you*]<sup>s</sup> be of the losers.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ لِئِنْ أَشْرَكْتَ لِيَحْبَطَ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَسِيرِينَ ﴿٩﴾

66. Rather Allah so let-worship [*you*] and let-be [*you*] of the thankers.

بِلِ اللَّهِ فَاعْبُدُ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٠﴾

67. And not appraised they<sup>r</sup> Allah His right appraisement, while the Earth<sup>w</sup> together (*is*) His grasp<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; and the Heavens<sup>w</sup> (*are*) rolled<sup>w</sup> in His *Yame'ne* (*Power/ Right-Hand*<sup>w</sup>); *subhana*<sup>73</sup> (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they<sup>r</sup> partner (*other deities with Him*).

وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ وَالْأَرْضُ  
جَيْعَانًا قَبْصَتُهُ، يَوْمَ الْقِيَامَةِ  
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ  
سُبْحَانَهُ، وَتَعَلَّمَ عَمَّا يُشَرِّكُونَ ﴿١١﴾

68. And (*had been*) blown in the horn then swooned whomever (*are*) in the Heavens<sup>w</sup> and whomever (*are*) in the Earth<sup>w</sup> except whomever Allah willed; after-wards (*had been*) blown in it<sup>x</sup> another<sup>w</sup> then *edha* (*suddenly/ whereas*) they (*are*) *qeyamon* (*standers*) looking waiting.<sup>74</sup>

وَفُتحَ فِي الصُّورِ فَصَعَقَ مَنْ فِي  
السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ شَاءَ ثُمَّ فُتحَ فِيهِ أُخْرَىٰ فَإِذَا  
هُمْ قِيَامٌ يُنْظَرُونَ ﴿١٢﴾

<sup>70</sup> The word “جاهلون”=“*jahiloona*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jahiloona*” are they who act ignorantly or incorrectly.

<sup>71</sup> The word “أوحى” denotes at least six diverse meanings, *all for communicating; gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

<sup>72</sup> The “ل” in “لـ” and “لـ تكون” “يـ恨طن” are *juratory* “لـ القسم”=“التأكيد”, i.e. affirmation, expressed in both case by “assuredly”.

<sup>73</sup> The word “*subhanaho*=“*سبحانه*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*=“Him.” Wherever the word “*subhana*,” or its associates/*inflections* (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhan*=“*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Hm*.

<sup>74</sup> The word “يـنظـرون” here could also mean “waiting” what is to be done with everyone.

69. And *ashraga'te*<sup>75</sup> (*atmospherically illuminated*) the Earth<sup>w</sup> by its<sup>w</sup> Lord's Illumination;<sup>x</sup> and (*had been*) put the Book and (*had been*) come by the Prophets and [*by*] the witnesser/martyrs,<sup>76</sup> and (*had been*) judged among them by the right while they (*are*) not *yodh'lamoona*<sup>77</sup> (*to be wronged they*<sup>z</sup>).

وَأَشَرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا  
وَفُضِّلَ الْكِتَابُ وَجَاءَهُ بِالنَّبِيِّنَ  
وَالشَّهِدَاءَ وَقُضِيَ بِيَتْهُمْ بِالْحَقِّ  
وَهُمْ لَا يُظْلَمُونَ

٦٩

70. And (*had been*) fulfilled<sup>w78</sup> every self<sup>w</sup> what [*it*<sup>w</sup>] worked-she<sup>y</sup> and He (*is*) knowinger by what they<sup>z</sup> do.

وَوَفَّيْتَ كُلَّ نَفْسٍ مَا عَمِلَتْ وَهُوَ  
أَعْلَمُ بِمَا يَعْمَلُونَ

٧٠

71. And (*had been*) driven whom<sup>r</sup> unbelieved they<sup>z</sup> to Hell<sup>w</sup> (*in*) troops, until *edha* (*when/ whereas*) they<sup>z</sup> came (*to*) it<sup>w</sup> then (*had been*) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khazanato* (*treasurers/ warders*): have not *ya'ateekom*<sup>x</sup> (*approaches/ comes you*<sup>b</sup>)<sup>x</sup> messengers<sup>x</sup> of you<sup>b</sup> reciting on you<sup>b</sup> *Aya'te*<sup>w</sup> (*messages*) (*of*) your<sup>n</sup> Lord and warning you<sup>b</sup> *leqa'a* (*meeting with*) your<sup>n</sup> day this; said they: *bala*<sup>79</sup> (*certainly-not*); [and,] but righted the torment's word<sup>w</sup> on the unbelievers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ  
رُمَرا حَقَّ إِذَا جَاءُوهَا فُتُحِتَ أَبْوَابُهَا  
وَقَالَ لَهُمْ حَرَنَّاهَا أَمَّا يَأْكُمْ رُسُلُّ  
مَنْكُمْ يَتَلَوَّنَ عَلَيْكُمْ إِيمَانُكُمْ رَبُّكُمْ  
وَيُنَذِّرُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا قَالُوا  
بَلْ وَلَكُنْ حَقَّتْ كُلُّمَةُ الْعَذَابِ عَلَى  
الْكُفَّارِ

٧١

72. (*Had been*) said: let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (*are*) in it;<sup>w</sup> so wretched *mathwa*<sup>80</sup> (*long-term-obligatory abode*) (*of*) the *mutakabberena*<sup>81</sup> (*haughtiness-practicers*).

قِيلَ أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِينَ  
فِيهَا فِئَسَ مَقْوِيُّ الْمُتَكَبِّرِينَ

٧٢

73. And (*had been*) driven whom<sup>r</sup> *ettaqaw* (*they*<sup>z</sup> *had reverentially guarded not to displease Allah*) to the Paradise<sup>w</sup> (*in*) troops, until *edha* (*when/ whereas*) they<sup>z</sup> came (*to*) it<sup>w</sup> and (*had been*) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khazanato* (*treasurers/ warders*): peace (*be*) on you<sup>b</sup> *ttebtom* (*gladdened you*<sup>c</sup>) so let-enter it<sup>w</sup> you<sup>z</sup> immortals you.<sup>z</sup>

وَسِيقَ الَّذِينَ أَنْقُوا رَبِّهِمْ إِلَى  
الْجَنَّةِ رُمَرا حَقَّ إِذَا جَاءُوهَا  
وَفُتُحِتَ أَبْوَابُهَا وَقَالَ لَهُمْ حَرَنَّاهَا  
سَلَامٌ عَلَيْكُمْ طَبِّشُ فَادْخُلُوهَا  
خَلِيلِينَ

٧٣

74. And they<sup>z</sup> said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land<sup>w82</sup> *natabawa'a* ([we] deservedly

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ  
وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنْ

٧٤

<sup>75</sup> The word "ashraga'te" = "أَشَرَقَتْ" is made up of two parts: the pronoun of the "ت التائيث" = the feminizing "ب" and the past tense "أَشَرَقَ" = *had illuminated/lighted*. This past tense comes from "الشَّرُوقُ" which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise.

<sup>76</sup> The word "شهداء" could bear a *double* meaning and both could be applicable as so indicated above.

<sup>77</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this Ayah.

<sup>78</sup> The word "وَفَّيْتَ" from "النَّعَمَ" = "الوَفَاءُ" meaning *gathering the last component of any obligation to make it a whole*. Thus, "وَفَّيْتَ" means had been *endeavored and gathered the last part of an obligation and fulfilled it*.

<sup>79</sup> The word "bald" = "indeed-not" is absolutely not synonymous to "yes" = "نعم" see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>80</sup> In The Qur'aan *مَقْوِي* "هَلْك" = *Threw*; and *مَقْوِي* "اللَّهُ" = *The human* overwhelmingly is joined with Hell. So, whoever is in the "مَقْوِي" is there by force of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

<sup>81</sup> There is *no noun* in English for "متکبر" = *who is prideful/ haughty*. To make a noun = "haughtiness-practicers".

<sup>82</sup> The word "الأرض" = "the land" is land<sup>w</sup> of Paradise as the land of Paradise is of *two types*.

ensconce) from the Paradise<sup>w</sup> whence [we] will; so ne'ama (most excellent) (is) the workers' remuneration.

الْجَنَّةُ حَيْثُ شَاءَ فَنَعَمْ أَجْرُ  
الْعَمَلِينَ

٦١

75. And [you<sup>s</sup>] see the angels surrounders/surrounding from around The Arsh<sup>83</sup> (Throne of Kingship), yousabbehona<sup>84</sup> (he-they say: subhana Allah) by their Lord's praise and (had been) judged/finished among them by the right; and (had been) said: the praise (is) for Allah, the world's Lord.

وَرَأَيَ الْمَلَائِكَةَ حَاقِبَتِ مِنْ حَوْلِ  
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِ وَقَضَى  
بَيْنَهُمْ بِالْحِقْ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ

٦٢

سُورَةُ غَافِرٍ  
Surato Gha'feren  
(Forgiver)

آياتٌ ٨٥  
Ayah

تربيها ٤٠  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)

١. Hameem.<sup>1</sup>

حَمَ

٢. Descending<sup>2</sup> (of) The Book (is) from Allah The Mighty The Omniscient.

تَزَبَّلُ الْكِتَابُ مِنَ اللَّهِ الْعَزِيزِ  
الْعَلِيمِ

١

٣. Forgiver [He] (of) the offense and Acceptor [He] (of) the repentance; severe (in) the punishment [He] (is) possessor (of) attaw'le<sup>3</sup> (munificence/wealth/resources) [He], no an elaha (a deity) except Him; to Him (is) the destiny.

غَافِرُ الذَّنَبِ وَقَابِلُ التَّوْبَ شَدِيدُ  
الْعِقَابِ ذِي الظُّولِ لَا إِلَهَ إِلَّا هُوَ  
إِلَيْهِ الْمَصِيرُ

٢

٤. Not dispute in Allah's Aya'te<sup>w</sup> (Qur'aanic statements) except whom<sup>r</sup> unbeliever they,<sup>z</sup> so let not deceive you<sup>g</sup> their transpose<sup>4</sup> in the bela'de (country/region).

مَا يُجَدِّلُ فِي آيَاتِ اللَّهِ إِلَّا أَذَنَ  
كُفَّارُوا فَلَا يَعْرُكُنَّ تَقْلِيْمَ فِي الْلَّيْلِ

٣

٥. Denied-she<sup>v</sup> before them Noohen's (Noah's) people and the parties of after them; and purposed-she<sup>y</sup> every Ummaten<sup>w</sup> (people/community)<sup>w</sup> by their messenger to take<sup>6</sup> him; and disputed they<sup>z</sup> by the falsehood<sup>x</sup>

كَذَّبُتْ قَبْلَهُمْ قَوْمٌ نُوحَ  
وَالْأَحْرَاثُ مِنْ بَعْدِهِمْ وَهَمَّتْ  
كُلُّ أُمَّةٍ بِرَسُولِهِ لِيَأْخُذُوهُ  
وَجَنَدُوا بِالْكَطْلِ لِيُذْجَصُوْهُ

٤

<sup>1</sup> One type for those deserving to be in Paradise<sup>w</sup> and the other for those who could have deserved it but failed to do so. Therefore, their portion of such land goes to the deservers of Paradise in addition to their portions. And so is the case with respect to the land of Hell. Hence, the Paradise and Hell people each gets "double" land.

<sup>2</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>3</sup> The word "yousabbehona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>4</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>5</sup> The word "تَزَبَّل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See the التاج.

<sup>6</sup> The word "attaw'le" does not have an exact English equivalent per se. It generally means: wealth, resources and munificence.

<sup>7</sup> The word "تقْلِيْم" = "their transpose," means their betaking themselves uninhibitedly moving.

<sup>8</sup> The word "كَذَّبَتْ" = denied<sup>w</sup> is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "هُنَّ" in "كَذَّبُتْهُ."

<sup>9</sup> That is to punish him.

الْحَقَّ فَلَأَخْذُهُمْ فَكَيْفَ كَانَ عِقَابٌ  
وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى  
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

6. And like *tha'leka* (*afar-that-it/that*)<sup>x</sup> righted-she<sup>y</sup> your<sup>t</sup> Lord's word-she<sup>y</sup> on whom<sup>r</sup> unbeliever they;<sup>z</sup> verily they (are) The Fire's<sup>w</sup> companions.<sup>7</sup>

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى  
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

7. Who they<sup>z</sup> bear The *Arshe*<sup>8</sup> (*Kingship-Throne*) and who<sup>p</sup> (are) around it<sup>x</sup> *yousabbehona*<sup>9</sup> (*be-they say: subhana Allah*) by their Lord's praise and they<sup>z</sup> believe by Him and *ystaghferona* (*they seek forgiveness*)<sup>10</sup> for whom<sup>r</sup> believed they:<sup>z</sup> our Lord, You<sup>h</sup> widened<sup>11</sup> (*included/subsumed*) everything a mercy<sup>w</sup> and omniscience; so let-forgive [You<sup>s</sup>] for whom<sup>r</sup> repented they<sup>z</sup> and *ettaba'a* (*closely-followed*) they<sup>z</sup> Your<sup>t</sup> path; and let-preclude them [You<sup>s</sup>] the *Jaheeme*'s<sup>12</sup> (*intensely-blazing Fire*<sup>w</sup>)'s torment.

الَّذِينَ يَمْلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ  
يُسَيْحُونَ بِمُحَمَّدٍ تَّهْمَمْ وَيُؤْمِنُونَ بِهِ  
وَسَيَّغُونَ لِلَّذِينَ ءَامَنُوا رَسَّا  
وَسَعَتْ كُلَّ شَيْءٍ رَحْمَةً  
وَعَلِمَّا فَاغْفِرَ لِلَّذِينَ تَابُوا وَاتَّبَعُوا  
سَيِّلَكَ وَقَمْ عَذَابَ الْجَنَاحِيمِ

8. (O), our Lord: and let-admit them [You<sup>s</sup>] *Adn*'s (*Eden*'s)<sup>13</sup> Paradises<sup>w</sup>/Gardens<sup>w</sup> which<sup>u</sup> You<sup>h</sup> promised them and who<sup>p</sup> *ssalaha*<sup>14</sup> (*who had obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progeny;<sup>w</sup> verily You<sup>g</sup> You<sup>s</sup> The Mighty The *Hakeem*<sup>15</sup> (*infinite hekmah*<sup>16</sup> Possessor).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّتَ عَدْنِ الْأَلْتَى  
وَعَدَنَّهُمْ وَمَنْ صَلَحَ مِنْ أَبْأَبِيهِمْ  
وَأَزْوَاجِهِمْ وَدُرِّيَّتِهِمْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ

9. And let-preclude them [You<sup>s</sup>] the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and whom<sup>r</sup> [You<sup>s</sup>] preclude the *sayye'aa'te*<sup>w</sup> then-day, so *qad* (*already and affirmatively*) *ra'hema*<sup>17</sup> (*bad mercy-given*) him You;<sup>h</sup> and *tha'leka*

وَقَهْمُ الْسَّيِّئَاتِ وَمَنْ تَوَّ  
الْسَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحْمَهُ

7 The speaker's pronoun “ي” in “عِقَابٌ,” by Arabic (*linguistic*) Rule, is *omitted*, for “الْتَّخْفِيفُ” = “alleviation, lightening” or for *Ayat*'s end harmony (*rhyme*). See اعراب القرآن, لمحمد صافي

8 See the Lexicon attached to this Translation for more elaboration on this wondrous word.

9 The word “*yousabbehona*”= *be-they say: subhana Allah*, that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

10 The word “*يَطْلُبُونَ الْغَفَرَانَ*” = “[they] seek forgiveness.” In English there is *no seemly way* to say: “*يَسْتَغْفِرُونَ*” per se. So I settled for saying: “[they] seek forgiveness.”

11 The word “*وَسَعَتْ*” = “*included*” means *is already broadened to contain/encompass*.

12 The word “الْجَحِيمُ” is proper noun, but it means *intensely blazing fire*. See المُرْاغِب.

13 The word “عَدْنٌ” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عَدْنٌ” is center of Paradise. According to Abdullah Ibn Omar, “عَدْنٌ” is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

14 The word “صلح”=“*salaha*” (1) it's “*لزم*” = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive verb*, “*أصلح*.” And (2) “*صلح*” is very difficult to *exactly define*, let alone translate, as the criteria could *differ* among different people and different eras. However, a “*divine criterion*,” such as the “*Pillars of Islam*” or any such criterion which is *Allah sanctioned* would do. Any “*righteous*” work done according to, say, *secular criteria* will *not avail* in this respect, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: “...while he (is) a believer.” For e.g.: “And whoever works the righteous works<sup>w</sup> of a male or a female while he (is) a believer, then those they<sup>z</sup> enter the Paradise,<sup>w</sup>” (S4:124).

15 See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “*حَكِيمٌ*.”

16 See the Lexicon attached to this Translation for “*hekma*”.

17 The word “رَحْمَةٌ” = “mercy” in Arabic “رَحْمَةٌ” is *unlike* its English equivalent, in that “*Rahma*” can be =

(*afar-that-it/ that*)<sup>x</sup> (*is*) the win the great.

وَذَلِكَ هُوَ الْفَزُورُ الْعَظِيمُ ١

10. Verily who<sup>r</sup> unbelieved they<sup>z</sup> (*to be*) called they:<sup>z</sup> surely Allah's abhorrence (*is*) bigger than your<sup>n</sup> abhorring your<sup>n</sup> selves<sup>w</sup> *edh* (*when/ while*) you<sup>z</sup> (*are being*) invited to the belief then you<sup>z</sup> [unbelieve].

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لِمَقْتَنِسِهِمْ  
اللَّهُ أَكْبَرُ مِنْ مَقْتِنِسِهِمْ أَنْفُسُهُمْ  
إِذْ نُدْعَوْنَا إِلَى الْإِيمَانِ فَتَكْفُرُونَا

11. Said they:<sup>z</sup> (*O*), our Lord [*You*<sup>s</sup>] deadened<sup>18</sup> us twice and [*You*<sup>s</sup>] quickened us twice then we confessed by our offenses; so is to a *khorojen* (*an egress/ return to worldly life*) of a path.

فَالْأُولُو بَيْنَ أَمْتَنَنَا أَثْنَتَنَنَا وَاحِيتَنَا  
أَثْنَتَنَنَا فَأَعْتَرَفَنَا بِدُنُونَنَا فَهَلْ إِلَّا  
خُرُوجٌ مِنْ سَيِّلٍ ٢

12. *Tha'lekum* (*collective-afar-that*)<sup>x</sup> because verily it<sup>x</sup> if (*had been*) invoked Allah alone, unbeliever you,<sup>c</sup> and *en* (*if*) (*to be*) partnered (*other deities*) by Him you<sup>z</sup> believe; so the rule (*is*) for Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*<sup>x</sup> (*Big beyond comparison/ comprehension, Predates/ Antedates all things*).

ذَلِكُمْ يَأْنَهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ  
كَفَرْتُمْ وَإِنْ يُشْرِكْ بِهِ تُؤْمِنُوا  
فَالْحَكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ٣

13. He Who shows you<sup>b</sup> His *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) and *younazzelo* ([*He*] iteratively descends) for you<sup>b</sup> from the Heavens<sup>w</sup> a *rez'qan*<sup>x</sup> (*rain*);<sup>x</sup> and not reminisces except who<sup>p</sup> *youneebo*<sup>19</sup> ([*he*] iteratively return-penitent).

هُوَ الَّذِي يُرِيكُمْ إِيمَانِهِ  
وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا  
يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ٤

14. So let-invoke you<sup>z</sup> Allah faithfully/sincerely for Him the religion, and albeit disliked the unbelievers.

فَادْعُوا اللَّهَ مُحَلَّصِيَّتَ لَهُ الَّذِينَ  
وَلَوْ كَرِهَ الْكُفَّارُونَ ٥

15. *Ra'feeo* (*Multitudinous Superior/ Upgrader*)<sup>20</sup> (*of*) the ranks<sup>w</sup> [*He*]; the *Arsh*'s<sup>21</sup> (*Kingship-Throne*) Possessor; He casts<sup>22</sup> *ar-Rooh*<sup>23</sup> (*The: Qur'aan, revelation, Arch Angel Gabriel*) of His command on whom<sup>r</sup> He wills of His *eba'de* (*worshippers/ submitters/ slaves*) to warn (*about*) the *tala'qe* (*meeting with Allah and His other creatures*) Day.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ  
يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ شَاءَ  
مِنْ عِبَادِهِ لِنُذِرَ يَوْمَ النَّلَاقِ ٦

= conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you (*had*) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were mercied*, which cannot be said in correct English, as there is no such word as "mercied."

<sup>18</sup> The word "أَمَتْ" in "أَمَتْنَا" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>19</sup> The word "يُنِيبُ" and the ra'eb "أَنَابَ" = "أَنَابَ" = "رجوع مرأة بعد مرأة," meaning: iteratively returned penitent. See الهايدي و الراعب.

<sup>20</sup> The word "رَفِيع" could mean: (a) (أَنْ) *Superior, no thing above Him*, or (b) the intensive form of "رَفِيع" and "رَفِيع" means "على وزن فعل بمعنى رافع." See القبطي.

<sup>21</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>22</sup> That is in the sense of: bestow or confer.

<sup>23</sup> It is stated in "اللسان" for the word "ar-Rooh" and "ar-Rawh" two distinct meanings: (1) mercy and (2) *Isa*, son of Mary (*Jesus*). However, "ar-Rooh" (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the *Qur'aan*, (4) the revelation (*Qur'aan* or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

16. Day they (are) apparent, not hides on Allah of them a thing; for Whom<sup>a</sup> (is) the proprietorship today; for Allah The One, The *Qahha're* (Ever / Stout Subduer).

يَوْمَ هُمْ بَرَزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ  
شَيْءٌ لِمَنْ أَمْلَكَ الْيَوْمَ اللَّهُ الْوَجْدَانُ  
الْقَهَّارٌ

17. Today (*to be*) requited every self<sup>w</sup> by what [it]<sup>w</sup> earned-she;<sup>y</sup> no injustice today; verily Allah (is) swift (*in*) the account.

الْيَوْمَ تُحْ�َنَ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا  
ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

18. And let-warn them [you<sup>s</sup>] (*about*) the *A'zefah*<sup>w</sup><sup>24</sup> (*She-imminent-Resurrection Event*)<sup>w</sup> Day, edh (*when-/while*) the hearts (are) *lada*<sup>25</sup> (*directly at/by*) the larynxes suppressor; not for the *dha'lemeenda*<sup>26</sup> (*injustice-doers*) of a *hameemen*<sup>27</sup> (*affectionate friend*) and nor an intercessor (*to be*) obeyed.

وَأَنذِرْهُمْ يَوْمَ الْآزْفَةِ إِذَا الْقُلُوبُ  
لَدَى الْحَنَاجِرِ كَطِيمَيْنَ مَا لِلظَّالِمِينَ  
مِنْ حَمِسٍ وَلَا شَفِيعٍ يُطَاعُ

19. [He] knows the treachery<sup>w</sup> (*of*) the eyes<sup>w</sup><sup>28</sup> and what conceals the chests.

يَعْلَمُ حَانِنَةَ الْأَعْيُنِ وَمَا تُخْفِي  
الْأَصْدُورُ

20. And Allah judges by the right; and who<sup>r</sup> they<sup>r</sup> invoke of lesser than/without Him not judge they<sup>r</sup> by a thing; verily Allah, He (is) The *Sameeo'*<sup>29</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The *Basseero* (*keenly: Seer/Omniscient*).

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ  
مِنْ دُونِهِ لَا يَقْضُونَ شَيْءًا إِنَّ اللَّهَ  
هُوَ السَّمِيعُ الْبَصِيرُ

21. Have [and] not treaded they<sup>r</sup> in the Earth<sup>w</sup> then see they<sup>r</sup> how [was] consequence<sup>w</sup> (*of*) whom<sup>r</sup> they<sup>r</sup> were of before them; they<sup>r</sup> were, [they]<sup>30</sup> harder than them a strength<sup>w</sup> and effects/traces in the land;<sup>w</sup> then took them Allah by their offenses and not [was] for them from Allah of a preventer.

أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَيْنَةُ الَّذِينَ كَانُوا مِنْ  
فَلَبِّهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ فُؤَادًا  
وَأَثَارًا فِي الْأَرْضِ فَأَخْذَهُمُ اللَّهُ  
بِنُوُّهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقِ

22. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) because verily they

ذَلِكَ بِإِنْهُمْ كَانُوا قَاتِلِينَ

<sup>24</sup> The word “*Aazefah*” is singular, feminine, subjective noun, meaning *imminent* with no English equivalent *per se*. It is a synonym for the *impending Day of Judgment*, in Arabic *يَوْمُ الْقِيَامَةِ*, which is *feminine*.

<sup>25</sup> The word “*lady*” from “*ladn*” is closer than “*‘adn*” as you can say: “*عَدَنِي* مَالُ وَالْمَالُ لَيْسُ بِقُضْتِكَ الْآنَ,” thus, “*اللسان*” which closer spatially and more specific. So *lada* = “*directly at/by*” seems to indicate such closeness.

<sup>26</sup> The “*ظَالِمِينَ*” = “*the injustice-doer*,” as “*الظُّلْم*” = “*injustice*.” See the *Lexicon attached to this Translation*.

<sup>27</sup> The word “*حَمِيمٌ*” in Arabic is a *paradoxical term*, meaning “*cold*” and “*hot*” or “*very cold*” or “*very hot*.” However, in Arabic tongue expression: “*الصَّدِيقُ الْحَمِيمُ*” = “*very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.*” I do not like to use: “*intimate*” as this word is rather suggestive of “*sexual*” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “*الصَّدِيقُ الْحَمِيمُ*,” as the English language does not seem to lend itself to *linguistic precision* as compared to the Arabic language. So for “*الصَّدِيقُ الْحَمِيمُ*,” I am settling for: “*true, cherisher, compassionate and sympathetic friend, mutually affectionate*” and for short: “*mutually affectionate friend*.”

<sup>28</sup> The expression “*خَانَةُ الْأَعْنَاءِ*” = “*treacherous-eyes*” means those eyes that *stealthily look or gaze* at what they should *not* look or gaze at.

<sup>29</sup> See the *Lexicon attached to this Translation* for this multi-meaning word “*Same'o'*” = *الْمُسِمعُ*.”

<sup>30</sup> This [they] is for emphasis.

were<sup>w</sup> *ta'atey*<sup>x</sup> (*approaches/ comes to*)<sup>x</sup> them their messengers by the evidences-she<sup>y</sup> then unbelieved they;<sup>z</sup> so took them Allah; verily He (*is*) strong, severe (*in*) the punishment.

رُسُلُهُمْ بِالْبِيْنَتِ فَكَفَرُوا فَأَخْذَهُمْ  
اللَّهُ أَنَّهُ قَوِيٌّ شَدِيدُ الْعَقَابِ

وَلَقَدْ أَرْسَلَنَا مُوسَىٰ بِآيَاتِنَا  
وَسُلْطَانٍ مُّبِينٍ

23. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and an authority<sup>x</sup> manifester.

وَلَقَدْ أَرْسَلَنَا مُوسَىٰ بِآيَاتِنَا

وَسُلْطَانٍ مُّبِينٍ

24. To Pharaoh and *Hamana* and *Qarоona*; then they<sup>z</sup> said: a magician *kathhabon* (*ever/stout liar*).

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَرْوَنَ  
فَقَالُوا سَاحِرٌ كَذَابٌ

25. Then *lamma* (*when/ whence*) [he] came (*to*) them by the right from *enda* (*by munificence of/ by Rule of* Us, they<sup>z</sup> said: let-you<sup>z</sup> kill sons (*of*) whom<sup>r</sup> believed they<sup>z</sup> with him and *istahyou*<sup>31</sup> (*you<sup>z</sup> affirmably let live*) their women; and not the unbelievers' scheme except in a waste/misguidance.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا  
قَالُوا أَقْتُلُو أَبْنَاءَ الَّذِينَ آمَنُوا  
مَعَهُ، وَأَسْتَحْيِو نِسَاءَهُمْ وَمَا  
كَيْدُ الْكُفَّارُ إِلَّا فِي  
ضَلَالٍ

١٥

26. And said Pharaoh let me kill *Mosa* (*Moses*) and let him invoke his Lord; verily I fear/know<sup>32</sup> that [he] substitutes your<sup>n</sup> religion or that [he] manifests in the land<sup>w</sup> the corruption.

وَقَالَ فَرِيقُوكُتْ ذَرْوِيْتْ أَقْتُلْ مُوسَىٰ  
وَلَيَدْعُ رَبَّهُ إِلَيْنَا لَخَافُ أَنْ يُبَدِّلَ  
دِيَنَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ  
الْفَسَادَ

١٦

27. And said *Mosa* (*Moses*): verily I refuged by my Lord and your<sup>n</sup> Lord from every *mutakabberen*<sup>33</sup> (*haughtiness-practicer*) not believing [he] by day (*of*) the reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي  
وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا  
يُؤْمِنُ بِيَوْمِ الْحِسَابِ

١٧

28. And said a man believer from Pharaoh's *aa'le* (*family/house/kin/chiefs/followers*) concealing his belief: do you<sup>z</sup> kill a man that says [he] my Lord (*is*) Allah and *qad* (*already and affirmatively*) [he] came (*to*) you<sup>b</sup> by the evidences-she<sup>y</sup> from your<sup>n</sup> Lord; and *en* (*if*) *yako* (*surely [he] is/bè*) a liar then on him (*is*) his lying; and *en* *yako ssa'dean* (*always-truth-enforcer*), betides you<sup>b</sup> some (*of*) that [he] promises you,<sup>z</sup> verily Allah not *yahdey* (*divinely-guides*) whom<sup>p</sup> he (*is*) prodigal/exceeder<sup>34</sup> *kathhabon* (*ever/stout liar*).

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِنْ عَالِيٍّ  
فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَقْتَلُونَ  
رَجُلًا أَنْ يَقُولَ رَبِّ اللَّهُ وَقَدْ  
جَاءَكُمْ بِالْبِيْنَتِ مِنْ رَبِّكُمْ وَإِنْ  
يَكُوْنُ كَذَنْبًا فَعَلَيْهِ كَذَنْبُهُ وَإِنْ  
يَكُوْنُ صَادِقًا يُصْبِّكُمْ بَعْضُ  
الَّذِي يَعْدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ  
هُوَ مُسْرِفٌ كَذَابٌ

١٨

<sup>31</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word, as استحيوا.

<sup>32</sup> Linguistically the word "حَفْتَ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>33</sup> There is no noun in English for "متكبر" = who is prideful/ haughty. To make a noun= "haughtiness-practicer".

<sup>34</sup> The word "مسرف" translated as "prodigal/ exceeder" here in the sense of immoderate in giving, saying or doing. In this, case Pharaoh and his peoples were "lavishers" in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, "مسرف" means according to *اللتاق* "unbeliever". I could not find this meaning for "مسرف" as unbeliever except in a single not a main entry in *اللتاق*.

29. O, my people: for you<sup>b</sup> the kingship<sup>35</sup> today, ascenders<sup>36</sup> you<sup>z</sup> (are) in the land; <sup>w</sup> so who<sup>r</sup> [he] succors us from Allah's *ba'se*<sup>x</sup> (*intense torment*) <sup>x</sup> *en* (*if*) [it<sup>x</sup>] came (*to*) us; said Pharaoh: not [I] show you<sup>b</sup> except what [I] see and not divinely-guide you<sup>b</sup> [I] except the *rashad's* (*mature-discernment/rational guidance to the right*) path.

يَقُولُ لَكُمْ أَمْلُكُ الْيَوْمَ ظَاهِرِينَ  
فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَاسِ  
اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أَرِيكُمْ  
إِلَّا مَا أَرَى وَمَا أَهْدِي كُمْ إِلَّا سَيِّدَ  
الرَّشادِ

30. And said [he] who<sup>r</sup> [he] believed: O, my people, verily I fear/know<sup>37</sup> on you<sup>b</sup> like the parties' day.

وَقَالَ الَّذِي ءَامَنَ يَقُولُ إِنِّي أَخَافُ  
عَيْكُمْ مَّتَّلَّ يَوْمَ الْأَحْزَابِ

31. Like wont/praxis people (*of*) *Noohen* (*Noah*) and *Aaden* and *Thamooda* and who<sup>r</sup> (*are*) of after them; and not Allah wants an injustice for the *eba'de* (*worshippers/submitters/slaves*).

مِثْلَ دَأْبٍ فَوَوْ نُوحٌ وَعَادٌ وَمَوْدٌ وَالَّذِينَ  
مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

32. And O, my people: verily I fear/know<sup>38</sup> on you<sup>b</sup> the mutual summoning day.<sup>39</sup>

وَيَقُولُ إِنِّي أَخَافُ عَيْكُمْ يَوْمَ النَّدَاءِ

33. Day you<sup>z</sup> flee/diverge retreaters, not for you<sup>b</sup> from Allah of a safeguard; and whom<sup>r</sup> Allah misleads then not for him of a *haden* (*divinely-guided*).

يَوْمَ نُوَلُونَ مُدَبِّرِينَ مَا لَكُمْ مِّنَ اللَّهِ وَمِنْ  
عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادِ

34. And *laqad* (*verily, already and affirmatively*) came (*to*) you<sup>b</sup> *Yousifo* (*Joseph*) of before by the evidences<sup>w</sup> then not ceased you<sup>c</sup> in doubt of what [he] came (*to*) you<sup>b</sup> by it;<sup>x</sup> until *edha* (*when/whereas*) [he] perished said you:<sup>z</sup> never missions<sup>40</sup> Allah from after him a messenger; like *tha'leka* (*afar-that-it/that*)<sup>x</sup> misleads Allah whom<sup>r</sup> he (*is*) an exceeder/prodigal suspecter.<sup>41</sup>

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلًا  
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مَّا  
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ  
فُلِمْتُمْ لَنْ يَعْلَمَ اللَّهُ مِنْ بَعْدِهِ  
رَسُولًا كَذَلِكَ يُضْلِلُ اللَّهُ مِنْ  
هُوَ مُسَرِّفٌ مُرْتَابٌ

35. Who<sup>r</sup> they<sup>z</sup> dispute in Allah's *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) by other than an authority *ata*<sup>x</sup> (*descended/came to*)<sup>x</sup> them; enlarged an abhorrence *enda* (*by Rule of*) Allah and *enda* (*by rule of*) whom<sup>r</sup> believed they;<sup>z</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> stamps<sup>42</sup> Allah on every heart (*of*) a *mutakabberen*<sup>43</sup> (*haughtiness-*

الَّذِينَ يُجَدِّلُونَ فِي عِيَاتِ اللَّهِ  
بِغَيْرِ سُلْطَنٍ أَتَاهُمْ كَبُرَ مُفْتَأِ  
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ

<sup>35</sup> The word "ملك، بضمة على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).

<sup>36</sup> The word "ظاهرين" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.

<sup>37</sup> See footnote 32 above regarding *fear/know*.

<sup>38</sup> *Ibid.*

<sup>39</sup> That is *in the Hereafter* when the *Paradise people* call the *Hell people* and *vice versa* for various reasons.

<sup>40</sup> The word "بعث" carries several meanings, among them: *sent, missions, arouse, resurrected, awaken, and prompted*.

<sup>41</sup> The word "مریب" the word "suspect" could fit for a noun or an adjective.

<sup>42</sup> The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

<sup>43</sup> There is no noun in English for "متکبر" = *who is prideful/haughty*. To make a noun= "haughtiness-practice".

*practicer) jabbaren (vigorous compeller/ever contumacious stubborn).*

مُتَكَبِّرٌ جَبَارٌ

36. And said Pharaoh: O, Hamana let-build [you<sup>s</sup>] for me an edifice *la'alla* (*craving currently unavailable deed that/perhaps*) I [I] reach the means.

وَقَالَ فِرْعَوْنُ يَهْمَنْ أَبْنَ لِي صَرَحَا

لَعَلَّكَ أَبْلُغُ الْأَسْبَابَ

37. Means of the Heavens<sup>w44</sup> so *attale'ao* ([I] ascend-oberving) [to] Mosa's (Moses') *elaha* (deity); and verily I surely presume him a liar; and like *tha'leka* (afar-that-it/that)<sup>x</sup> (*had been*) adorned for Pharaoh his ill-work and [*he*] (*had been*) repelled *a'n* (off) the path; and not Pharaoh's connivance except in *tababen* (bane/mar/discomfiture).

أَسْبَبَ السَّمَوَاتِ فَأَطْلَعَ إِلَيْهِ  
مُوسَى وَإِنِّي لَأَظْنُهُ كَذِبًا  
وَكَذَلِكَ رَبِّنِي لِفَرْعَوْنَ سُوءٌ  
عَمَلِهِ وَصَدَّ عَنِ الْسَّبِيلِ وَمَا  
كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ

38. And said who<sup>x</sup> [he] believed: O, my people ettabe'aoney (let-closely-follow me<sup>45</sup> you); abdey ([I] divinely-guide) you the rashad's (mature-discernment/ rational guidance to the right)'s path.

وَقَالَ الَّذِي أَمَرَهُ نَعَمْ أَتَأْعُونَ

أَهْدِيْكُمْ سَبِيلَ الرَّشادِ

39. O, my people; verily only this,<sup>w</sup> the life<sup>w</sup> (*of*) the world,<sup>w</sup> (*is*) a *mata'aon*<sup>46</sup> (*resource for a transitory worldly delight*) and verily the Hereafter,<sup>w</sup> [she] (*is*) the permanent-home.<sup>w</sup>

يَقُولُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا  
مَتَّعْ وَإِنَّ الْآخِرَةَ هِيَ دَارُ  
 الْفَرَارِ

40. Whoever [he] worked a *sayye'ad'tan*<sup>w</sup> (demeritorious-deed)<sup>w</sup> then not (*to be*) requited [he] except its<sup>w</sup> like; and whoever [he] worked righteously of a male or a female while he (*is*) a believer, then those they<sup>z</sup> enter the Paradise<sup>w</sup> (*to be*) provided they<sup>z</sup> in it<sup>w</sup> by other than a count.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا  
مَثَلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ  
ذَكَرٍ أَوْ أُنْفَقَ وَهُوَ مُؤْمِنٌ  
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ

41. And O, my people: what (*is*) for me [*I*] invite  
you<sup>b</sup> to the deliverance<sup>w</sup> and you<sup>z</sup> invite me to The  
Fire.<sup>w</sup>

وَيَقُولُ مَا لِي أَدْعُوكُمْ إِلَى  
النَّجْوَةِ وَتَدْعُونِي إِلَى الْأَنَارِ

42. You<sup>z</sup> invite me to disbelief by Allah and partner [I] (other deities) by Him, what not for me by it<sup>x</sup> a knowledge; and [I] invite you<sup>b</sup> to The Mighty The Ghaffa're (Ever/Stout Forgiver).

تَدْعُونَنِي لَا كُفَّارٌ بِاللَّهِ وَأَشْرِكُوكُمْ إِلَى الْعَزِيزِ الْعَفَرَ

<sup>44</sup> The expression “أسباب السماء” = “means of the Heavens” is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc.

<sup>45</sup> The letter “نون الواقية او العماد، حيث لا يُستَقِنُ عنَّها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” is omitted, for “التحفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمود صافي

<sup>46</sup> The word “مَنَاعٌ” = “mata'aon” is rooted in the word “مَتَّعٌ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

43. *La'jarama*<sup>47</sup> (*inevitably-right*), verily only you<sup>r</sup> invite me to it<sup>x</sup> not for it<sup>x</sup> a case<sup>w</sup> in the world<sup>w</sup> and not in the Hereafter,<sup>w</sup> and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire's<sup>w</sup> companions.

44. So shall remember you<sup>r</sup> what [I] say for you<sup>b</sup> and [I] consign my matter to Allah; verily Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by the *eba'de* (*worshippers/submitters/slaves*).

45. So precluded him Allah *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>r</sup> machinated and *haqa* (*deservedly besieged*) by Pharaoh's *aala* (*family, house, kin, chiefs, followers*) the ill torment.

46. The Fire<sup>w</sup> (*being*) exposed they<sup>r</sup> (*are*) over it<sup>w</sup> *ghodowan* (*dawn-until-sunrise*) and *asheyya*<sup>48</sup> (*night's start or whole night*); and day *taqumo* (*ups-to-fulfill*)<sup>w</sup><sup>49</sup> The Hour (*it's said*): let-you<sup>r</sup> admit Pharaoh's *aala* (*family/house/kin/chiefs/followers*) the hardest torment/torture.

47. And *edh* (*when/while*) mutually argue they<sup>r</sup> in The Fire<sup>w</sup> so say the weaklings to whom<sup>r</sup> *istikbaro*<sup>50</sup> (*they affirmed their prideful haughtiness*); verily we were for you<sup>b</sup> followers, so are you<sup>f</sup> sufficers *a'n* (*off*) us a lot of the Fire.<sup>w</sup>

48. Said who<sup>r</sup> *istikbara*<sup>51</sup> *istikbaro*<sup>52</sup> (*they affirmed their prideful haughtiness*): verily we (*are*) all in it;<sup>w</sup> verily Allah *qad* (*already and affirmatively*) ruled [He] among the *eba'de* (*worshippers/submitters/slaves*).

49. And said who<sup>r</sup> (*are*) in The Fire<sup>w</sup> to Hell's<sup>w</sup> *kha'zana'te* (*warders/treasurers*): let-invoke you<sup>r</sup> your<sup>n</sup> Lord (*to*) lighten *a'n* (*off*) us a day of the torment.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ  
دَعْوَةٌ فِي الْدُّنْيَا وَلَا فِي الْآخِرَةِ  
وَأَنَّ مَرَدَنَا إِلَى اللَّهِ وَأَنَّ  
الْمُسْرِفِينَ هُمْ أَصْحَبُ النَّارِ

فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ  
وَأَفْضُلُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ  
بَصِيرٌ بِالْعِبَادِ

فَوْقَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا  
وَحَاقَ بِهَا فِرْعَوْنَ سُوءُ الْعَذَابِ

النَّارُ يُعَرِّضُونَ عَلَيْهَا غُدوًا  
وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخُلُوهَا  
إِلَّا كُلُّمَا لَكُمْ بَعْدًا فَهُنَّ أَنْشَرُ  
مُغْنُونَ عَنَّا نَصِيبًا مِنْ النَّارِ

وَإِذَا يَتَحَاجُجُونَ فِي النَّارِ فَيَقُولُ  
الْأَصْعَفُوتُ لِلَّذِينَ أَسْتَكَبُرُوا  
إِنَّمَا كُلُّمَا لَكُمْ بَعْدًا فَهُنَّ أَنْشَرُ  
مُغْنُونَ عَنَّا نَصِيبًا مِنْ النَّارِ

وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةٍ  
جَهَنَّمَ أَدْعُوا رَبَّكُمْ مُّحَقَّقٌ عَنَّا  
يَوْمًا مِنَ الْعَذَابِ

<sup>47</sup> The word “لام” means *inevitably-right*. See the *taj*. To make the Arabic “لام” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-eligible” and “rightly” is of course added to it to complete the meaning. Thus, “لام جرم” = “Not evitable rightly” = inevitably right.

<sup>48</sup> In English there is no exact corresponding words for “غدو” = “*ghodowan*” (grammatically inflected “*ghodowan*”) and “عشى” = “*asheyda*” per se. As “غدو” means (*dawn-until-sunrise*) and “عشى” = “*asheyda*” (*early night or the whole night*). It must be pointed out *not early evening or evening*, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

<sup>49</sup> There is a distinction between “تفق” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تفق” Also the expression “تفق الساعة” is an Arabic tongue expression meaning: enormous happening= Day of Judgment.

<sup>50</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>51</sup> Ibid.

<sup>52</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

50. Said they: <sup>z</sup> has [and] not *tako*<sup>53</sup> (*it w be*) *ta'tey*<sup>w</sup> (*haps-/comes to*)<sup>w</sup> you <sup>b</sup> your <sup>n</sup> messengers by the evidences-she.<sup>y</sup> Said they: <sup>z</sup> *bala*<sup>54</sup> (*certainly-not*); said they: <sup>z</sup> then let-invoke/pray<sup>55</sup> you <sup>z</sup> and not the unbelievers' invocation/prayer except in a misguidance/waste.

قَالُوا أَوْلَمْ تَكُنْ تَأْتِيكُمْ  
رُسُلًا مِّنْ بَيْنِ أَيْدِيهِمْ  
قَالُوا فَكَادُوا وَمَا دُعُوكُمْ  
الْكَافِرُونَ إِلَّا فِي ضَلَالٍ

51. Verily We surely succor Our messengers and whom<sup>r</sup> they<sup>z</sup> believed in the life<sup>w</sup> (*of*) the world<sup>w</sup> and day up<sup>56</sup> the witnesses/testifiers.<sup>57</sup>

إِنَّا لَنَصْرُ رُسُلَّنَا وَالَّذِينَ  
أَمَّنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُونَ  
الْأَشَهَدُ

52. Day not benefits the *dba'lumeena*<sup>58</sup> (*injustice-doers*) their apology<sup>w</sup> and for them (*is*) the curse<sup>w</sup> and for them (*is*) the ill-home.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرُهُمْ وَلَهُمْ  
اللَّعْنَةُ وَهُمْ سُوءُ الْأَدَارِ

53. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the *huda* (*divine-guidance*) and We bequeathed Israel's sons the book.

وَلَقَدْ أَعْيَنَا مُوسَى الْهُدَى وَأَوْرَثَنَا  
بَنَى إِسْرَائِيلَ الْكِتَابَ

54. A *huda* (*divine-guidance*) and a reminiscence-/remembrance,<sup>w</sup><sup>59</sup> for the *alba'be*'s (*the hearts-intellects staff*)'s possessors.

هُدَى وَذِكْرَى لِأُولَئِكَ الْأَلْتَبِ

55. So *issber* (*let-hold on patiently [you<sup>s</sup>]*); verily Allah's promise (*is*) right; and *istaghfer*<sup>60</sup> (*let-[you<sup>s</sup>] seek forgiveness*) for your<sup>t</sup> offense and *sabbeh*<sup>61</sup> (*let-say [you<sup>s</sup>]: subhana Allah*) by your<sup>t</sup> Lord's praise by the *aasheyye*<sup>62</sup> (*the early part of night or the whole night*) and the *ebka're*<sup>63</sup> (*a little after sun rise until mid-day*).

فَاصْبِرْ إِنَّكَ وَعَدَ اللَّهُ حَقًّا  
وَاسْتَغْفِرْ لِذَنْبِكَ وَسَيْحَنَ مُحَمَّدَ  
رَبِّكَ بِالْعَشِّيِّ وَالْإِبْكَارِ

56. Verily who<sup>r</sup> they<sup>z</sup> dispute in Allah's *Aya'te*<sup>w</sup> (*messages/signs/proofs*) by other than an authority<sup>x</sup> *ata'hum* (*accorded to them*), *en* (*not*) in their chests

إِنَّ الَّذِينَ يُجَدِّلُونَ فِي  
عَيْكَتَ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَهُمْ

<sup>53</sup> *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

<sup>54</sup> The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "*yes*" = "نعم" see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>55</sup> The word "دَعَاءٌ" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>56</sup> The word "*يَقُولُ*" = "*up*" = "*get up or rise*" (*in the intransitive sense*).

<sup>57</sup> The word "*witnesser*" = "*الْأَشْهَادُ*" could also mean "*the Prophets*," according to some. See *اللسان*.

<sup>58</sup> The word "*ظَالِمِينَ*" = "*the injustice-doers*," as "*الظَّلْم*" = "*injustice*." See the Lexicon attached to this Translation.

<sup>59</sup> The word "*ذَكْرٍ*" is "*reminiscence/remembrance*" based on this great Ayah, "And if the Satan (cause) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance" (Surah 6: 68).

<sup>60</sup> The word "*استغفر*" = "*طلب الغفران*" = "*let-seek forgiveness [you<sup>s</sup>]*." In English there is *no seemly way* to say: "*استغفر*" *per se*. So I settled for saying: *let-seek forgiveness [you<sup>s</sup>]*."

<sup>61</sup> The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>62</sup> The word: *العشى* = "*asheyy*" see footnote 48 above.

<sup>63</sup> The word: *إِبْكَارٌ* = the time period spanning *a little after sun rise until mid-day*.

except kebron (*arrogation of self-pridefulness*) not they surely reaching it;<sup>x</sup> so ista'eth (*let-[you<sup>w</sup>] affirmably-refuge*) by Allah; verily He, He (*is*) The Sameeo (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Basseeron (*keenly: Seer/Omniscient*).

إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا  
هُمْ يَتَلَعِّبُهُ فَأَسْتَعِذُ بِاللَّهِ إِنَّهُ  
هُوَ السَّمِيعُ الْبَصِيرُ

57. Surely creation (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*is*) akbaro (*bigger/ antedates compeers*) than the mankind's creation, [and] but most mankind know not.

لَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْبَرٌ  
مِّنْ خَلْقِ الْأَنْاسِ وَلَكِنَّ أَكْبَرٌ  
الْأَنْاسُ لَا يَعْلَمُونَ

58. And not level/even the blind and the basseeroo (*keen: seer*) and who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked righteous-works<sup>w</sup> and nor the evil-doer; little surely<sup>64</sup> you<sup>z</sup> reminisce.

وَمَا يَسْتَوِي الْأَغْنَىٰ وَالْبَصِيرُ  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا  
الْمُسْكُنُ قَلِيلًا مَا نَذَرَ كَرُونَ

59. Verily The Hour<sup>w</sup> (*is*) surely aa'teya'ton (*approaching/comer-she<sup>y</sup>*), no suspicion<sup>x</sup> (*is*) in it;<sup>w</sup> [and,] but most [the] mankind believe not.

إِنَّ الْسَّاعَةَ لَآتِيَةٌ لَا رَبَّ فِيهَا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

60. And said your<sup>n</sup> Lord: let-you<sup>z</sup> invoke Me astajib<sup>65</sup> ([I]favorably-answer) for you;<sup>b</sup> verily who<sup>r</sup> yestakberoona<sup>66</sup> (they<sup>z</sup> affirm their prideful haughtiness) a'n (regarding) My eba'da'te<sup>w</sup> (*worship/ servility-to-Me*)<sup>w</sup> shall enter they<sup>z</sup> Hell<sup>w</sup> dakhhereena (*be-they who became contemptible/of no significance*).

وَقَالَ رَبُّكُمْ أَدْعُوكُمْ أَسْتَجِبْ  
لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ  
عِبَادَاتِي سَيَدِدُخْلُونَ جَهَنَّمَ دَاهِرِينَ

61. Allah, Who made for you<sup>b</sup> the night to repose/quiet you<sup>z</sup> in it<sup>x67</sup> and the naha'ra (*between sunrise and sunset*) mubssaran<sup>x</sup> (*discernment-enabler*);<sup>x</sup> verily Allah (*is*) surely munificence-possessor on the mankind [and] but most (*of*) the mankind thank not.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الَّيَّارَ لِسَكُونِ  
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ  
لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ

62. Tha'lekum (*collective afar that*)<sup>x</sup> Allah (*is*) your<sup>n</sup> Lord, Creator (*of*) every-thing; no an elaha (*a deity*) except Him; then wherefrom<sup>68</sup> to'afakona<sup>69</sup> (*you<sup>z</sup> to be off-right dissuaded/ speciously concoct*).

ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلَقُ  
كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ  
تُوْفَكُونَ

63. Like tha'leka (*afar-that-it/ that*)<sup>x</sup> you'afako (*to be: off-right dissuaded/ dissuaded speciously*) who<sup>r</sup> they<sup>z</sup> [were] by Our Aya'te<sup>w</sup> (*messages*) reject they.<sup>z</sup>

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَافُوا  
بِإِيمَانِ اللَّهِ يَجْحَدُونَ

<sup>64</sup> اعراب القرآن، لمحمود صافي

<sup>65</sup> The word “استجب” is rooted in “استجاب” = answered plus made available what was requested, i.e. “favorably answered.”

<sup>66</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>67</sup> The pronoun “هـ” in “فِيهِ” refers to the night, which is a masculine gender in Arabic, hence [he-] it<sup>x</sup>.

<sup>68</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>69</sup> The word “تُوْفَكُونَ” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

64. Allah, Who made for you<sup>b</sup> the Earth<sup>w</sup> an abode and the Heaven<sup>w</sup> a *bena'an*<sup>70</sup> (*a build-in-progress*); and [He] portrayed/fashioned you<sup>b</sup> then *ahasana* ([He] *ultimately perfected and beautified*) your<sup>n</sup> portraiture-/fashion; and [He] provided you<sup>b</sup> of the goodies; <sup>w71</sup> *tha'lekum* (*collective-asar-that*)<sup>x</sup> your<sup>n</sup> Lord, so *tabaraka*<sup>72</sup> ([He] *mutually aggrandized and blessed massive good and worth*) Allah, the worlds' Lord.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
قَرَادًا وَالسَّمَاءَ بِكَاءَ وَصَوَرَكُمْ  
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ  
الطَّيْبَاتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ  
فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

﴿٦﴾

65. He, (is) The *Hayyo* (*Living/ Alive*), no an *elaha* (*a deity*) except Him; so let-invoke Him you<sup>z</sup> faithfully-/purely for Him the religion; the praise (is) for Allah the worlds' Lord.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ  
فَكَادُوهُ مُخْلِصِينَ لَهُ الَّذِينَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٧﴾

66. Let-say [you<sup>s</sup>]: verily I (*had been*) restrained to worship [I] whom<sup>r73</sup> you<sup>z</sup> invoke of lesser than-/without Allah, *lamma* (*when/ whence*) came (*to*) me the evidences-she<sup>y</sup> from my Lord; and I (*had been*) commanded that *aslema* (*become Muslim/ submit to Allah*) [I] for the worlds' Lord.

فُلِّ إِنِّي نُهِيَّتُ أَنْ أَعْبُدَ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي  
الْإِنْتَنُتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ  
لِرَبِّ الْعَالَمِينَ

﴿٨﴾

67. He Who created you<sup>b</sup> from a *tora'ben* (*crushed sand*); afterward from *nutfa'ten*<sup>74</sup> (*sperm-drop*);<sup>w</sup> afterwards from *alaqa'ten*<sup>75</sup> (*adherent-suspender/ blood-clot*);<sup>w</sup> afterwards *youkhrejo* ([He] *emerges/ produces*) you<sup>b</sup> a baby; afterwards to reach you<sup>z</sup> your<sup>n</sup> *ashuda*<sup>76</sup> (*prime/full strength*); afterwards to be you<sup>z</sup> *shuyoukhan* (*old-aged ones*); and of you<sup>b</sup> who<sup>p</sup> *youtawaffa*<sup>77</sup> (*is caused to die*) of before;

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ  
مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفَلًا ثُمَّ لِتَبْلُغُوا أَشَدَّ كُثُمَّ  
ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ

﴿٩﴾

<sup>70</sup> The word “بناءً” = “*bena-an*” is made up of two parts “*bena*” and “*an*. ” The “*an*” is a grammatical nunciation at the end of an objective noun; and “*be-na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “And the Heaven<sup>w</sup> We built it<sup>w</sup> by *ay'den* (*divine Might*), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in *privacy with a bride after the formal wedding contract is officiated*, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

<sup>71</sup> The word “طَبِيعَاتٍ” = “*goodies*” = “*goodies*,<sup>v</sup>=“*a feminine gender* means anything *delectable and legitimate*.

<sup>72</sup> See the *Lexicon* attached to this *Translation* for this important word “*تبارك*.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

تَبَارَكَ عَلَى وزن تَفَاعِلٍ= نحن بصدِّ تكاثر لابدَ من التمييز بين تكاثر وتكثُر وكثُر واستكثُر

<sup>73</sup> The pronoun “whom” is the objective case of “who,” which clearly applies for the *singular* or the *plural*. In this context it could read for the *singular*, when in fact it's intended for the *plural*. Thus, the “them” is affixed to insure the *plural sense of it*.

<sup>74</sup> The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “*nutfa*” is the male semen.

<sup>75</sup> The word “عَلْقَةٍ” = “*adherent-suspender*,” = that which *adheres as suspender or “clot”* in both *Arabic and English* “عَلْقَةٍ” or “*adherent-suspender/ clot*” could be of *any* thing. But in this case of “*bloody nature*” perhaps it is “*the mass of the zygote*” (*the union of the sperm and an ovum before its cleavage*).

<sup>76</sup> The Arabic word “*ashudah*”=“شدة” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

<sup>77</sup> The word “*youtawaffa*”=“يُتَوَفَّى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يَمُوتُ” a *transitive verb* meaning to die. But in the case of “*youtawaffa*”=“يُتَوَفَّى” which *must always be passively constructed*, because when death occurs to some-one, *that one gets to be deprived of life by Allah or His agents (the angels) on His command*. Thus, his *soul* is received by Allah or His agent. That is why the person =

and to reach you<sup>z</sup> ajalan<sup>78</sup> (*term-limit*) musamma<sup>79</sup> (*that which had been designated and/or named*) and la'alla (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> cerebrate you.<sup>z</sup>

مَنْ يُنَوِّقَ مِنْ قَبْلٍ وَلَنْ يَنْلُوْا أَجَلًا  
مُسَمًّى وَلَعَلَّكُمْ تَقْتَلُونَ

68. He Who [He] quickens and [He] deadens,<sup>80</sup> then when He judged a matter, then verily only says [He] to/for<sup>81</sup> it:<sup>x</sup> let-be [you<sup>s</sup>]/[it<sup>x</sup>] so [he/it<sup>x</sup>] is.

هُوَ الَّذِي يُحْيِي، وَيُمِيتُ فَإِذَا فَضَّحَ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

69. Have not seen [you<sup>s</sup>] to them that dispute in Allah's Aya'te,<sup>w</sup> (*miracles/signs/proofs*) so wherefrom they<sup>z</sup> (*are to be/being*) distracted.

الَّهُ تَرَ إِلَى الَّذِينَ يُحْدِلُونَ فِي  
عَيْنِ اللَّهِ أَنَّ يَصْرُفُونَ

70. Who<sup>r</sup> they<sup>z</sup> denied by The Book<sup>x</sup> and by what We sent by it<sup>x</sup> Our messengers then will know they.<sup>z</sup>

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا  
أَرْسَلْنَا بِهِ رُسُلًا فَسَوْفَ يَعْلَمُونَ

71. Edh (*when/while*) the shackles (*are*) in their necks<sup>w</sup> and the chains<sup>w</sup> (*to be/being*) dragged they.<sup>z</sup>

إِذَا الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَالسَّلَسِلَ  
يُسْحَبُونَ

72. In the hameeme<sup>82</sup> (*maximally heated/cooled water*), after-wards in The Fire<sup>w</sup> (*to be/being*) filled they.<sup>z</sup><sup>83</sup>

فِي الْحَمِيمِ شَرَّ فِي النَّارِ يَسْجُرُونَ

73. Afterwards (*had been*) said for them: where (*are*) what you<sup>c</sup> were partnering.<sup>84</sup>

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ شَرِكُونَ

74. Of lesser than/without Allah; said they:<sup>z</sup> strayed they<sup>z</sup> a'n (*off*) us; rather we not invoked of before a thing; like tha'leka (*afar-that-it/that*)<sup>x</sup> misleads Allah the unbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلَّوْا عَنَّا بَلْ  
لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ  
يُضْلِلُ اللَّهُ الْكُفَّارِ

75. Tha'lekum (*collective afar that*)<sup>x</sup> by what you<sup>c</sup> were rejoicing in the Earth<sup>w</sup> by other than the right and for what you<sup>c</sup> were exulting you.<sup>z</sup>

ذَلِكُمْ بِمَا كُنْتُمْ تَفَرَّحُونَ فِي الْأَرْضِ  
يَعْيِي الْحَقَّ وَمَا كُنْتُمْ تَمَرَّحُونَ

76. Let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (*are*) in it;<sup>w</sup> so wretched (*is*) a mathwa<sup>85</sup> (*forced: long-term-*

أَدْخُلُوْا أَبُوبَ جَهَنَّمَ خَلِدِينَ فِيهَا

= is caused to die. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

78 The word "الأجل" means term-limit, see اللسان.

79 The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

80 The word "آمات," in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

81 The letter "ل" in "لـ" is congruent or corresponding to "to." See, مفتي اللبيب for the twenty meanings of "ل."

82 The word "hameem"= حَمِيم, has no English equivalent per se. So, we transliterate and parenthetically explain. The word "hameem"= حَمِيم, has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

83 The word "يسجرون" comes from the root word سجر meaning: filled. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجور بالنار أي مملوء." See اللسان.

84 That is "other deities with Allah."

85 In شُورَكَةُ الْبَصَرَفِيَّةِ : هـك = ثوى "مثوى" and "مثوى" in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the "مثوى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa-abode* is an *obligatory* one and so "obligingly: long-term/semi-permanent-abode" seems to me rather appropriate.

abode) (of) the *mutakabberend*<sup>86</sup> (haughtiness-practicers).

فِيْلَسْ مَوْيَ الْمُتَكَبِّرِينَ

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَانَا

نُرِيَّنَكَ بَعْضَ الَّذِي نَعْدَهُمْ أَوْ

نَوْفِيَّنَكَ فَإِيَّنَا يَرْجِعُونَ

77. So *issber* (let-[you<sup>s</sup>] hold on patiently); verily Allah's promise (*is*) right; so either [We] assuredly show you<sup>g</sup> some (of) which<sup>x</sup> [We] promise them or *natawaffayy-ana* ([We] assuredly take before dying) you;<sup>g</sup> then to Us (to be) returned they.<sup>z</sup>

78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you;<sup>g</sup> of them whom<sup>p</sup> We narrated on you<sup>g</sup> and of them not narrated [We] on you,<sup>g</sup> and not [was] for a messenger to *ya'ateja*<sup>x</sup> ([he]approaches/comes)<sup>x</sup> by an *Aya'ten*<sup>w</sup> (miracle-/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there<sup>87</sup> the falsifiers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ

مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ

مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ

لِرَسُولٍ أَنْ يَأْتِيَ بِكَيْتَةً إِلَّا يَأْذِنَ

اللَّهُ فَإِذَا جَاءَ أَمْرٌ مِّنَ اللَّهِ فَقُضِيَ بِالْحَقِّ

وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ

79. Allah, Who made for you<sup>b</sup> the *an'aama*<sup>w</sup> (cattle-/camels/goats/and sheep)<sup>w</sup> to you<sup>z</sup> ride of them<sup>w</sup> and of them<sup>w</sup> you<sup>z</sup> eat.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَمَ

لِرَكَبُوكُمْ مِّنْهَا وَمِنْهَا تَأْكُلُونَ

80. And for you<sup>b</sup> in it<sup>w</sup> benefits<sup>w</sup> and to reach you<sup>z</sup> on it<sup>w</sup> a need<sup>w</sup> in your<sup>n</sup> chests and on it<sup>w</sup> and on the *fluke*<sup>w</sup> (ship/ships)<sup>w</sup> you<sup>z</sup> (are to be) carried.

وَلَكُمْ فِيهَا مَنْفَعٌ وَلَتَسْبِلُوا عَلَيْهَا

حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى

الْفُلْكِ تَحْمِلُونَ

81. And [He] shows you<sup>b</sup> His *Aya'te*<sup>w</sup> (miracles/signs-/proofs); so which (of) Allah's *Aya'te*<sup>w</sup> you<sup>z</sup> disclaim-/dismiss.

وَيَرِيكُمْ إِيمَانِنِيَّهُ فَأَيِّ إِيمَانِنِيَّهُ

تُنَكِّرُونَ

82. Have not they<sup>z</sup> treaded in the land;<sup>w</sup> then look they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; they<sup>z</sup> [were] more than them and harder a strength<sup>w</sup> and effects/traces in the land;<sup>w</sup> so not enriched/sufficed<sup>88</sup> *a'n* (off) them what they<sup>z</sup> were earning.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ

قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ

قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَغْنَى

عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

83. Then *lamma* (when/whence) came-she<sup>y</sup> (to) them their<sup>x</sup> messengers<sup>x</sup> by the evidences-she<sup>y</sup> reveled-/rejoiced they<sup>z</sup> by what they<sup>z</sup> had of the knowledge and *haqa* (deservedly besieged) by them what they<sup>z</sup> [were] by it<sup>x</sup> *yastah'zeona* (they<sup>z</sup> affirmably jesting).

فَلَمَّا جَاءَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ

فَرِحُوا بِمَا عَنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ

بِهِمْ مَا كَانُوا يَدْعُونَ يَسْتَزِرُونَ

<sup>86</sup> There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun= "haughtiness-practicers".

<sup>87</sup> In Arabic the demonstrative noun: "هذا" "هناك" and "هذاك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعده"= "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

<sup>88</sup> The word "أَغْنَى" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

84. Then *lamma* (*when/ whence*) they<sup>z</sup> saw Our *ba'sa* (*intense torment*) said they:<sup>z</sup> we believed by Allah alone and we unbelieved by what we were by it<sup>x</sup> *mushrekeena* (*they*<sup>z</sup> who partner deities with Allah, *he-polytheists*).

فَلَمَّا رَأَوْنَا بَأْسَنَا قَالُوا إِمَّا يَأْتِيَنَا  
وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

مُشْرِكِينَ AS

85. Then not was benefiting them their belief *lamma* (*when/ whence*) they<sup>z</sup> saw Our *ba'sa* (*intense torment*); Allah's dispensation<sup>w</sup> which<sup>u</sup> *qad* (*already and affirmatively*) ceded-she<sup>y</sup> in His *eba'de* (*worshippers-/ submitters/ slaves*) and lost far-there<sup>89</sup> the unbelievers.

فَلَمَّا يَكُنْ يَغْفِعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْنَا  
بَأْسَنَا سُلْطَنَ اللَّهِ الَّتِي قَدْ خَلَّتْ فِي  
عِبَادَتِهِ، وَخَسِرَ هُنَالِكَ الْكُفَّارُ

عِبَادَتِهِ، وَخَسِرَ هُنَالِكَ الْكُفَّارُ AO



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem*.<sup>1</sup>

حَمَّ

2. A descending<sup>2</sup> from *Ar-Rahma'ne*,<sup>3</sup> *Ar-Rahee'me* (*The iterative mercy Giver*).

تَنْزِيلٌ مِّنَ الْرَّحْمَنِ الرَّحِيمِ

3. A Book<sup>x</sup> (*had been*) expounded-she<sup>y</sup> its<sup>x</sup> *Aya'te*<sup>w</sup> (*Qur'aanic statements*) Qur'aan<sup>x</sup> Arabic, for a knowing people.

كَتَبْتُ فُصِّلَاتٍ إِيمَانُهُ، قُرْءَانًا عَرَبِيًّا  
لِقَوْمٍ يَعْلَمُونَ

❷

4. A *basheeran*<sup>4</sup> (*an iterative teller of pleasant tidings*) and *na'theeran* (*iterative warner*); then shunned most (*of*) them; so they hear not.

بَشِيرًا وَنَذِيرًا فَاعْضُدْ أَكْثُرُهُمْ فَهُمْ

لَا يَسْمَعُونَ

❸

5. And said they:<sup>z</sup> our hearts (*are*) in coverts<sup>x</sup> of what [you<sup>s</sup>] invite us to it,<sup>x</sup> and in our ears (*is*) a *wagron* (*hearing-heaviness*); and [of]<sup>5</sup> between us and [between] you<sup>g</sup> (*is*) a *heja'bon* (*veil/ shroud*); so let-work [you<sup>s</sup>], verily we (*are*) working/workers.

وَقَالُوا فُلُونَا فِي أَكِنَّةٍ مِّمَّا  
نَدْعُونَا إِلَيْهِ وَفِي إِذَا دَنَّا وَقَرْ وَمِنْ  
بَيْنَا وَبَيْنَكَ حِجَابٌ فَأَعْمَلْ إِنَّا  
عَمِلُونَ

❹

6. let-say [you<sup>s</sup>]: verily only I am a human like you<sup>b</sup> (*being*) revealed<sup>6</sup> to me that only your<sup>n</sup> *elaho* (*deity*)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ

<sup>89</sup> See footnote 87 above regarding *هُنَالِكَ*. +

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.

<sup>3</sup> The word “*Ar-Rahman*” is Allah's name, according to (S 17:110): “you call upon Allah or you call upon *Ar-Rahman*, whatever that you call upon surely for Him the names the *husna* (*most all around beautiful*).”

<sup>4</sup> See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheran*=*بَشِيرٌ*/*أَمْبَشِيرٌ*.

<sup>5</sup> The particle “من” has many meanings, among them “في”=“in” as in this Ayah, see *مقني اللبيب*.

<sup>6</sup> The word “أُوحى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوَحْي” is fire or king. See *اللسان*.

(is) an elahom (deity) One; so *ista'qemo*<sup>7</sup> (*let-you*<sup>z</sup> affirmably straighten) for Him and *istaghfero*<sup>8</sup> (*let-you*<sup>z</sup> seek forgiveness from) Him; and *waylon* (*lengthy: stay in a valley in Hell-bane/woe*) for the *mushrekeena* (*they who partner deities with Allah/he-polytheists*).

أَنَّمَا إِلَهُكُمْ إِلَهٌ وَحْدَهُ فَأَسْتَقِيمُوا

إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَلِيُّ الْمُشْرِكِينَ

٦

7. Who<sup>r</sup> not *yonatona* (*they*<sup>z</sup> accord and fulfill the obligations of) the *Zakata*<sup>w</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and they (*are*) by the Hereafter<sup>w</sup> they (*are*) unbelievers.

الَّذِينَ لَا يُؤْتُونَ الزَّكَوةَ وَهُمْ

بِالْآخِرَةِ هُمْ كَفِرُونَ

٧

8. Verily who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> for them a remuneration other than slighted/severed.<sup>10</sup>

إِنَّ الَّذِينَ ءاْمَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ أَجْرٌ عَيْرٌ مَمْنُونٌ

٨

9. Let-say [*you*<sup>s</sup>]: verily assuredly you<sup>b</sup> surely unbelieve by Whom [He] created the Earth<sup>w</sup> in two days and you<sup>z</sup> make for Him compeers *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the worlds' Lord.

فَلْ آتَيْتُكُمْ لَتَكْفِرُونَ بِالَّذِي خَلَقَ

الْأَرْضَ فِي يَوْمَيْنِ وَجَعَلْنَاهُ لَهُ أَنْدَادًا

ذَلِكَ رَبُّ الْعَالَمِينَ

٩

10. And [He] made in it<sup>w</sup> anchors<sup>11</sup> (*catches/fasteners/stabilizers*) of its<sup>w</sup> atop and [He] blessed in it<sup>w</sup> and [He] fated in it<sup>w</sup> its<sup>w</sup> subsistences<sup>x</sup>/sustenances<sup>x</sup> in four days, equal for the askers.

وَجَعَلَ فِيهَا رَوَسِيًّا مِنْ فَوْقِهَا وَثَرَكَ

فِيهَا وَقَدَرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ

سَوَاءً لِلسَّائِلِينَ

١٠

11. Afterwards *istawa*<sup>12</sup> (*set Himself*) [He] to the Heaven<sup>w</sup> while it<sup>w</sup> (*is being*) a smoke; then said [He] for it<sup>w</sup> and for the Earth: *eateya*<sup>x</sup> (*let-approach/come you-both*) voluntarily or forcibly;<sup>13</sup> said both: *atayna* (*we both approached/came*) (as) volunteers<sup>14</sup>/voluntarily.

ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ

لَهَا وَلِلأَرْضِ أَتَيْنَا طَوْعًا أَوْ كُرْهًا

قَالَتَا أَئِنَّا طَائِعُينَ

١١

12. So [He] judged/finished them<sup>y</sup> seven Heavens<sup>w</sup> in two days; and [He] [revealed]<sup>15</sup> in every Heaven<sup>w</sup> its<sup>w</sup> command; and We adorned/bedecked the

فَقَضَيْنَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ

وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَاهَا

١٢

7 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

8 The word “استغروه” = “اطبوا غرانه” = “let-seek you” His forgiveness.” In English there is no seemly way to say: “استغروه” per se. So I settled for saying: “let-seek forgiveness you”

9 See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

10 The word “ممnon” means slighted or severed by cutting it off. See مفردات القرآن للراغب. Refer to the attached list of References.

11 That is the mountains.

12 The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

13 See the Lexicon attached to this Translation for the distinction between “كُرْهًا,” “fat'ha on the “ك,” as in this Ayah, and “كُرْهًا,” *dhammah* on the “ك,” as in (S46: 15), and “اِكْرَاهًا,” as in (S2:256).

14 The word “طانعين” is plural of “طانع,” and it is plural of an animate; Also, “حال” is “طَوْعًا” = in the denotative state, hence the parenthetical qualitative prefix word of “voluntarily” is needed. Also “مُصْدَر” is “طَوْعًا” = infinitive noun, “فِي مَوْضِعِ الْحَالِ” = “in the stead of denotative state,” so the parenthetical qualitative prefix word of “absolutely” is needed. See اعراب القرآن، محمود صافي.

15 The word “أُوحى” denotes at least six diverse meanings, all for communicating; gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See اللسان.

worldly<sup>w</sup> Heaven<sup>w</sup> by lamps<sup>x</sup> and *hefdhan*<sup>16</sup> (*absolute keep-up*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) a fating (*by*) The Mighty, The Omniscient.

السَّمَااءَ الدُّنْيَا بِمَصْبِحَ وَحْفَظًا  
ذَلِكَ تَقْدِيرُ الْعَزِيزُ الْعَلِيُّم ۖ

13. Then *en* (*if*) shunned they<sup>z</sup> then let-say [*you*]: [I] warned you<sup>z</sup> *ssa'eqatan* (*thunderbolt*)<sup>w</sup> like *Aaden's* and *Thamoo-da's* *ssa'eqate* (*thunderbolt*).<sup>w</sup>

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَعْقَةً  
مِثْلَ صَعْقَةِ عَادٍ وَثَمُودَ ۖ

14. *Edb* (*when/ since*) came-she<sup>y</sup> (*to*) them the messengers<sup>x</sup> of before their hands<sup>w</sup> and of their rear that not worship you<sup>z</sup> except Allah, said they<sup>z</sup>: had willed our Lord surely [He] (*would have*) descended angels; so verily we, by what you<sup>z</sup> (*had been*) sent by it<sup>x</sup> (*are*) unbelievers.

إِذْ جَاءَهُمُ الرَّسُولُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ أَلَا تَعْبُدُوا إِلَّا اللَّهُ  
قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَكَةً فَإِنَّا  
بِمَا أُرْسَلْتُمْ بِهِ كَفِرْنَا ۖ

15. Then as-to *Aadon*, so *istikbaro*<sup>17</sup> (*they<sup>z</sup> affirmed their prideful haughtiness*) in the land<sup>w</sup> by other than the right and they<sup>z</sup> said: who<sup>r</sup> (*is*) harder than us a strength;<sup>w</sup> had [and] not they<sup>z</sup> seen that Allah, Who [He] created them, He (*is*) harder than them a strength;<sup>w</sup> and they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) rejecting they<sup>z</sup>.

فَأَمَّا عَادٌ فَاسْتَكَبَرُوا فِي الْأَرْضِ  
يَعْبِرُونَ الْحَقَّ وَقَالُوا مَنْ أَشَدُ مِنَ قُوَّةِ  
أُولَئِرَبُوا أَنْتَ اللَّهُ الَّذِي خَلَقْتُمْ هُوَ  
أَشَدُ مِنْهُمْ قُوَّةً وَكَانُوا يُعَيِّنُونَا  
يَجْحَدُونَ ۖ

16. So We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind, in sinister days, to *notheqa'hum* ([We] *make them taste*) the ignominy's torment in the life<sup>w</sup> (*of*) the world;<sup>w</sup> and surely the Hereafter's<sup>w</sup> torment (*is*) *akhza*<sup>18</sup> (*more ignominious*); and they (*are*) not (*to be*) succored.

فَأَرْسَلْنَا عَلَيْهِمْ بِرِحْمًا صَرَصَرًا فِي أَيَّامٍ  
نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْحَزَنِ فِي  
الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ  
أَخْرَىٰ وَهُمْ لَا يُصْرُونَ ۖ

17. And as-to *Thamoodo*, so *hadayna* (*We divinely-guided*) them; then *istahabbo*<sup>19</sup> (*they<sup>z</sup> questingly liked/preferred*) the blindness over the *buda* (*divine-guidance*); so taken-she<sup>y</sup> them, the thunderbolt<sup>w</sup> (*of*) the torment [the] ignominious, by what they<sup>z</sup> were earning.

وَأَمَّا ثَمُودٌ فَهَدَيْتُهُمْ فَاسْتَحْبُوا  
الْعَمَى عَلَى الْهُدَىٰ فَأَخْذَهُمْ صَعْقَةً  
الْعَذَابِ أَمْوَانٍ بِمَا كَانُوا يَكْسِبُونَ ۖ

18. And *najjyna* (*We iteratively delivered*) whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> were *yattaqoona* (*they<sup>z</sup> reverentially guard not to displease Allah*).

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ  
وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ۖ

19. And day (*to be*) thronged Allah's foes to The Fire<sup>w</sup> then they *youza'ona* (*are being arrayed they<sup>z</sup>*).

وَيَوْمَ يُحَسِّرُ أَعْدَاءَ اللَّهِ إِلَى النَّارِ  
فَهُمْ يُوَزَّعُونَ ۖ

<sup>16</sup> The word “**حفظ**” is rooted in “**حفظ**” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in *acts of strength, endurance, or speed*)\*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added). Also the word “**حفظ**” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “*absolute*;” See Arabic grammar, Mahmoud Safi

<sup>17</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>18</sup> The word “**آخرى**=“*akhza*” is a *superlative adjective*, not available in English, except by: “*more ignominious*.”

<sup>19</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

20. Until *edha* (*when/whereas*) surely<sup>20</sup> they<sup>z</sup> came (*to*) it<sup>w</sup> testified on them their hearing and their *abssaro* (*insights/discriminations*) and their skins by what they<sup>z</sup> were working.

حَقٌّ إِذَا مَا جَاءُوهَا شَهَدَ عَلَيْهِمْ  
سَمْعُهُمْ وَبَصَرُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ ﴿٢٠﴾

21. And said they<sup>z</sup> to their skins: why have you<sup>c</sup> testified on us; said they<sup>z</sup>: Allah (*caused*) us (*to*) pronounce; Who [*He*] (*caused to*) pronounce everything; and [*He*] created you<sup>b</sup> first once-she<sup>y</sup> (*time<sup>w</sup>*) and to Him you<sup>z</sup> (*are to be*) returned.

وَقَالُوا لِجُلُودِهِمْ لَمْ شَهَدُوكُمْ عَلَيْهِمْ  
قَالُوا أَنْطَقَنَا اللَّهُ أَلَّا يَأْنِي أَنْطَقَ كُلَّ  
شَيْءٍ وَهُوَ خَلَقْكُمْ أَوَّلَ مَرَّةً وَإِلَيْهِ  
تُرْجَعُونَ ﴿٢١﴾

22. And you<sup>c</sup> were not *tasta'terona*<sup>21</sup> (*you<sup>z</sup> affirmably biding*) to witness/testify on you<sup>b</sup> your<sup>n</sup> hearing and nor your<sup>n</sup> *abssaro* (*insights/discriminations*) and nor your<sup>n</sup> skins; [and,] but presumed you<sup>c</sup> that Allah knows not much of what you<sup>z</sup> work.

وَمَا كُنْتُمْ سَتَرُونَ أَنْ يَشَهِّدَ  
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنتُمْ أَنَّ اللَّهَ لَا  
يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

23. And *tha'lekom* (*collective-asfar-that*)<sup>x</sup> (*is*) your<sup>n</sup> presumption which<sup>x</sup> you<sup>c</sup> presumed by your<sup>n</sup> Lord wrecked-/died-out you,<sup>22</sup> so you<sup>c</sup> became<sup>23</sup> of the losers.

وَذَلِكُمْ ظَنُوكُمُ الَّذِي ظَنَنتُمْ بِرَبِّكُمْ  
أَرَدَنُكُمْ فَأَصَبَّهُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. So *en* (*if*) *yassbero* (*they<sup>z</sup> hold on patiently*) then The Fire<sup>w</sup> (*is*) *mathwa*<sup>24</sup> (*forced: long-term-abode*) for them; and *en* they<sup>z</sup> *yasta'a'tebo* (*they<sup>z</sup> affirmably apologize*) then not they (*are*) of the *mu'atabeena* (*they<sup>z</sup> whose apology was acceptable*).

فَإِنْ يَصْرِفُوا فَاللَّذُرُ مَثْوَى لَهُمْ  
وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْبَيْنَ ﴿٢٤﴾

25. And We destined for them mates, so they<sup>z</sup> adorned for them what (*is*) between their hands<sup>w</sup> and what (*is*) behind them; and righted on them [the] say in *umamen*<sup>w</sup> (*communities/nations*)<sup>w</sup> *qad* (*already and affirmatively*) ceded -she<sup>y</sup> of before them of the Jinn and the humankind; verily they were losers.

وَقَيَضَنَا لَهُمْ قُرَنَّاءَ فَزَيَّنُوا لَهُمْ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَحَقَّ عَلَيْهِمْ  
الْقَوْلُ فِي أُمُّ مِقْدَحَتْ مِنْ قَبْلِهِمْ مِنَ  
الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا حَسِيرِينَ ﴿٢٥﴾

26. And said who<sup>r</sup> unbeliever they<sup>z</sup>: let not you<sup>z</sup> hear for this Qur'aan; and let-muddle you<sup>z</sup> in it<sup>x</sup> *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> prevail you.<sup>z</sup>

وَقَالَ الَّذِينَ كَفَرُوا لَا سَمْعُوا لَهُمَا  
الْقُرْءَانَ وَالْعَوْفِيَّةِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

27. Then surely assuredly<sup>25</sup> *notheqa* ([*We*] make taste)

فَلَنُذَيِّقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا

<sup>20</sup> The particle “ما” is for *intensity*, i.e. the witnessing *surely occurs as they come to it*. See **الكاف**, للزمخشري.

<sup>21</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>22</sup> The word “ارداكم” = caused you: <sup>f</sup>to die out, or cease living completely or wrecked you.<sup>z</sup>

<sup>23</sup> The word “اصبح” has many meanings, among them “صار” = “became,” as in this Ayah. The Arabs say: “اصبح الرجل كريماً أي صار كريماً.”

<sup>24</sup> In The Qur'aan “مثوى” هك = شوى: “السان” and “مثوى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

<sup>25</sup> The “ال” in “الذين” and in “النجذبهم” are *juratory* “ال” القسم = “التأكيد” i.e. affirmation, expressed in both cases by “assuredly”

whom<sup>r</sup> they<sup>r</sup> unbelieved a severe torment and surely [We] assuredly repute them, (by) worst (of) which<sup>x</sup> they<sup>r</sup> were working.

وَلَنْجِزِنَّهُمْ أَسْوَى الَّذِي كَانُوا يَعْمَلُونَ

٢٩

28. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) requital (for) Allah's foes The Fire;<sup>w</sup> for them in it<sup>w</sup> immortality's home<sup>w</sup> a requital by what they<sup>r</sup> were by Our *Aya'te*<sup>w</sup> (messages) rejecting them.<sup>r</sup>

ذَلِكَ جَزَاءٌ أَعْدَاهُ اللَّهُ أَنَّا رُّحْمَةٌ فِيهَا  
دَارُ الْخَلِيلُ جَزَاءً مَا كَانُوا يَعْمَلُونَ

٣٠

29. And said who<sup>r</sup> unbelieved they:<sup>r</sup> our Lord, let-show us [You<sup>s</sup>] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet<sup>w</sup> to be both of the lows.

وَقَالَ الَّذِينَ كَفَرُوا يَسْأَلُونَنَا أَرَنَا الَّذِي  
أَضَلَّنَا مِنَ الْجِنِّ وَالْإِنْسَنِ بَعْلَهُمَا  
نَحْنُ أَقْدَمُنَا لِيَكُونُنَا مِنَ الْأَسْفَلِينَ

٣١

30. Verily who<sup>r</sup> they<sup>r</sup> said: our Lord (is) Allah, afterwards they<sup>r</sup> straightened, *tatanażżelo* (iteratively descend) on them the angels that let not fear you<sup>r</sup> and let-not sadden you<sup>r</sup> and *ab'shero*<sup>26</sup> (have pleasant tidings you<sup>r</sup>) by the Paradise<sup>w</sup> which<sup>u</sup> you<sup>c</sup> [were] promised.

إِنَّ الَّذِينَ قَالُوا يَسْأَلُونَا اللَّهُ ثُمَّ  
أَسْتَقْمُوا تَنَزُّلَ عَلَيْهِمْ  
الْمَلَائِكَةَ أَلَا تَخَافُوا وَلَا  
تَحْرُبُوا وَابْشِرُوا بِالْجَنَّةِ الَّتِي  
كُثُرَتْ تُوعَدُوكُمْ

٣٢

31. We (are) your<sup>n</sup> *aw'leyao* (guardians/allies) in the life<sup>w</sup> (of) the world<sup>w</sup> and in the Hereafter;<sup>w</sup> and for you<sup>b</sup> in it<sup>w</sup> what your<sup>n</sup> selves<sup>w</sup> wish and for you<sup>b</sup> in it<sup>w</sup> what plead you.<sup>r</sup>

نَحْنُ أُولَئِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَلَكُمْ فِيهَا مَا دَشَّهِي  
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَعُونَ

٣٣

32. Hospitality from *Ghafooren* (iterative Forgiver) *Raheemen* (iterative mercy Giver).

نَرْلًا مِنْ عَفْوٍ رَّحِيمٍ

وَمَنْ أَحَسَنْ فَوْلًا مَمَنْ دَعَا إِلَى  
اللَّهِ وَعَمِلَ صَلِحًا وَقَالَ إِنَّمَا مِنَ  
الْمُسْلِمِينَ

٣٤

33. And who<sup>a</sup> (is) *absa'no*<sup>27</sup> (perfecter and beautifuler) a say of whom<sup>P</sup> [be] invited to Allah and [be] worked righteously and said [be]: verily I am of the Muslims.

وَلَا سَتُوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ  
أَدْفَعَ بِالْيَقِينِ هِيَ أَحَسَنُ إِذَا أَلَّذِي  
بِيَنَكَ وَبِيَنَهُ عَدَاوَةً كَانَهُ وَلِيٌّ  
حَمِيمٌ

٣٥

<sup>26</sup> The word “أَبْشِرُوا” means (a) you have *pleasant tidings*, or (b) you rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>27</sup> There is no English word for احسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>28</sup> The word “حَمِيمٌ” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصَّدِيقُ الْحَمِيمُ” = “very close friend, a true or a cherisher friend; or a friend who is *very loyal*, and feels *compassionate* and *sympathetic* towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe “الصَّدِيقُ الْحَمِيمُ,” as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic language*. So for “الصَّدِيقُ الْحَمِيمُ,” I am settling for: “true, cherisher, compassionate, sympathetic friend, and sincerely affectionate” and for short: “sincerely affectionate friend.”

35. And not *youla'qqaha*<sup>29</sup> (be instructed-by/receive it<sup>w</sup>) except whom<sup>r</sup> *ssabaro* (they<sup>z</sup> who held on patiently) and not *youlaqqaha* except a great fortune possessor.

وَمَا يُقْنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقْنَهَا إِلَّا دُوَّ حَظٌ عَظِيمٌ ﴿٣﴾

36. And if<sup>30</sup> assuredly incites you<sup>g</sup> of the Satan an incitement, so let-[*you*]<sup>s</sup> affirmably refuge by Allah; verily He, He (*is*) The *Sameeo*<sup>31</sup> (*The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِمَّا يَزَغَنَكَ مِنَ الشَّيْطَنِ نَنْعِ فَأَسْتَعِدُ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ ﴿٣﴾

الْعَلِيُّمُ

37. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*are*) the night and the *naha'ro* (*between sunrise and sunset*) and the sun<sup>w</sup> and the moon,<sup>x</sup> neither you<sup>z</sup> kowtow for the sun<sup>w</sup> and nor for the moon,<sup>x</sup> and let-kowtow you<sup>z</sup> for Allah, Who [*He*] created them<sup>y</sup> (*en* (*if*) you<sup>c</sup> were *eyyaho*<sup>32</sup> (*indeed exclusively Him*) you<sup>z</sup> worship.

وَمِنْ ءَايَتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالقَمَرُ لَا سَجَدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَسَجَدُوا لِلَّهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ إِيمَانَ تَعْمَدُونَ ﴿٣﴾

38. Then *en* (*if*) *estakbaro*<sup>33</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) then who<sup>r</sup> (*are*) *enda* (*with/near/by Rule of*) your<sup>t</sup> Lord *yousabbehona*<sup>34</sup> (*he-they say: subhana Allah*) for Him by the night and the *naha're* (*between sunrise and sunset*), while they not weary.

فَإِنْ أَسْتَكَبُرُوا فَالَّذِينَ عَنْ رِبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْمَعُونَ ﴿٣﴾

39. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (*is*) that-/verily you<sup>g</sup> [*you*]<sup>s</sup> see the Earth<sup>w</sup> *kha'she'atan*<sup>35</sup> (*still-/without flora*);<sup>w</sup> then if We descended on it<sup>w</sup> the water quivered-she<sup>y</sup> and swelled-she;<sup>y</sup> verily Who quickened it<sup>w</sup> surely (*is*) Enlivener (*of*) the dead; verily He, (*is*) over every-thing (*is*) Omnipotent.

وَمِنْ ءَايَتِهِ أَنَّكَ تَرَى الْأَرْضَ خَشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ أَهْرَأَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لِمَحِّي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

40. Verily who<sup>r</sup> they<sup>z</sup> gainsay/deviate<sup>36</sup> in Our *Aya'te*<sup>w</sup> (*Qur'aanic statements*) not hide they<sup>z</sup> on Us; is then whom<sup>P</sup> [*he*] (*is to be*) thrown in The Fire<sup>w</sup> *khayron* (*superior/worthiest*) or who<sup>P</sup> *ya'atey*<sup>x</sup> ([*he*] approaches-/comes) *aa'me-nan* (*self-safety-securer*) The *Qeyama'te's*<sup>w</sup>

إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخْفَونَ عَلَيْنَا أَفَنْ يَأْقُنُ فِي الْأَنَارِ خَيْرٌ أَمْ مَنْ يَأْنِي ءَامِنًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا

<sup>29</sup> The word “بِلْقَاهَا” from “الْتَّلْقِي” = “الْإِسْلَام” i.e. “reception.” Some scholars add to this meaning the “*taking of knowledge*” = “learning.” See *السان*. The pronoun “هـ” refers to Paradise. See *القرطبي*.

<sup>30</sup> The particle “إِمَّا” could mean “*if*” or “*when*.” Although the Satan is constantly trying to spur the human but by Allah’s aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah’s refuge. So, I chose “*if*” to depict such aspect.

<sup>31</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*” = “المُسِيمُ.”

<sup>32</sup> The word “إِدَاء تَوْكِيد لِضَمِير مُنْصَوبٍ” = an article of *intensity* for an *objective pronoun*.

<sup>33</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>34</sup> The word “*yousabbehona*” = *he-they say: subhana Allah*, that is: *singing Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>35</sup> The word “الْأَرْضُ الْخَاشِعَةُ” from “خَشْع” i.e. a figurative speech indicating the lack of being flourished. Thus, it is full of *stillness* and *quiet*. See *الصائرات*.

<sup>36</sup> The word “تَحْدُد” versus “جَدْ” see *الطبرى*.

(Judgment's) Day; let-work you<sup>r</sup> what you<sup>c</sup> willed; verily He, by what you<sup>r</sup> work (is) Baseeron (keenly: Seer/Omniscient).

شَتَّمْتُ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾

41. Verily who<sup>r</sup> unbelieved they<sup>r</sup> by The Thek're<sup>x</sup> (The Qur'aan<sup>x</sup>) lamma (when/ whence) it<sup>x</sup> came (to) them, and verily it<sup>x</sup> (is) surely a Book<sup>x</sup> Mighty.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ

وَإِنَّهُ لِكَذِبٍ عَزِيزٌ ﴿٤١﴾

42. Not ya'atey<sup>x</sup> (approaches/ comes to) it<sup>x</sup> the falsehood<sup>x</sup> from between its<sup>x</sup> both hands<sup>w</sup> and nor from its<sup>x</sup> behind;<sup>37</sup> (it<sup>x</sup> is) a descentance<sup>38</sup> from Hakeemen<sup>39</sup> (infinite hekmah<sup>40</sup> Possessor) Hameeden<sup>41</sup> (iteratively praised/ iterative praiser He).

لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ

خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. Not (to be/ being) said for you<sup>g</sup> except what qad (already and affirmatively) (had been) said for the messengers of before you<sup>g</sup>; verily your<sup>n</sup> Lord (is) surely possessor (of) forgiveness<sup>w</sup> and possessor (of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِرَسُولِ

مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو

عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And had We made it<sup>x</sup> a Qur'aan<sup>x</sup> a'ajaa'meyan (non-Arabic), surely (would have) said they: <sup>z</sup> lawla (why have not) (been) expounded its<sup>w</sup> Aya'te<sup>w</sup><sup>42</sup> (Qur'aanic statements); is a'jmeyon (non-Arabic) and Arabic;<sup>43</sup> let-say [you<sup>s</sup>]: it<sup>x</sup> (is) for whom<sup>r</sup> they<sup>r</sup> believed a huda (divine-guidance)<sup>x</sup> and a cure;<sup>x</sup> and who<sup>r</sup> not believe they<sup>r</sup> in their ears (is) wagron (hearing-heaviness); and it<sup>x</sup> (is) on them blindness; those (are to be) called from an afar place.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا

فُصِّلَتْ إِيمَانُهُ، إِنَّمَا أَعْجَمِيًّا وَعَرِيفٌ

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى

وَشِفَاءٌ، وَلِلَّذِينَ لَا يُؤْمِنُونَ

فِي أَذَانِهِمْ وَقُرْآنٌ وَهُوَ عَلَيْهِمْ

عَمَّا أُولَئِكَ يُنَادِونَ مِنْ

مَكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And laqad (verily, already and affirmatively) aa'tayna (We accorded) Mosa (Moses) the book;<sup>x</sup> then (had been) differed in it;<sup>x</sup> and lawla (had it not been for) a word<sup>w</sup> [it<sup>w</sup>] preceded-she<sup>y</sup> from your<sup>t</sup> Lord, surely (would have been) judged among them; and verily they (are) surely in a doubt of it<sup>x</sup> suspect/suspecter.<sup>44</sup>

وَلَقَدْ أَنَّا مُوسَى الْكِتَابَ

فَأَخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةً

سَبَقَتْ مِنْ رَبِّكَ لَقُضَى بَيْنَهُمْ

وَإِنَّهُمْ لَهُ شَكٌ مَنْهُ مُرِيبٌ ﴿٤٥﴾

<sup>37</sup> The pronoun “هـ” in “يَدِيهِ، وَخَلْفَهِ” all refer to The Quran in the previous Ayah, (S41:41). Between its<sup>x</sup> both hands = before/in front of it.

<sup>38</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descentance, (3) array. See التاج.

<sup>39</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حَمِيدٌ.”

<sup>40</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>41</sup> See the Lexicon attached to this Translation for this word “Hameed”= “حَمِيدٌ” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>42</sup> That is if The Qur'aan were in “non-Arabic” the Arabs would have said why not its Ayat been made in Arabic and expounded in Arabic?

<sup>43</sup> The word “أَعْجَمِيٌّ” means (1) not clear or (2) non-Arabic. The word here is “أَلَا عَجَمِيٌّ” this is disapprobatory (i.e. interrogation with disapproval) meaning this is non-Arabic and an Arabic messenger. So, the Ayah says: this is Arabic and an Arabic messenger.

<sup>44</sup> The word “مرِيبٌ” here is “نَعْتَ” = “adjective,” hence “suspect.” See اعراب القرآن، محمود صافي. But the word “suspect” could fit for a noun or an adjective.

46. Whoever [he] worked righteously so for himself;<sup>w</sup>  
and whoever [he] offended so (is) on it;<sup>w</sup> and not  
your<sup>t</sup> Lord (is) surely *dhallamen*<sup>45</sup> (iterative injustice-  
doer) for the *abee'de* (*slaves/worshippers/submitters*).<sup>46</sup>

مَنْ عَمِلَ صَلَحًا فَلِنَفْسِهِ وَمَنْ أَسَأَهَا  
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَامٍ لِلْعَبْدِ

47. To Him *youraddo* (*to be forthwith-returned*) The Hour's<sup>w</sup>  
knowledge; and not emerges<sup>w</sup> of *thamara'ten*<sup>w</sup>  
(yields/crops)<sup>w</sup> of its<sup>w</sup> spathes and not bears<sup>w</sup> of a  
female and not *tadha'ao* (*she: births/delivers*) except  
by His knowledge; and day [He] calls them: where  
(are) my partners; said they:<sup>z</sup> we proclaimed (*to*)  
You<sup>g</sup> not of us of *shaheedeen* (*iterative witnesser/testifier*).

\* إِلَيْهِ يُرْدُ عِلْمُ الْسَّاعَةِ وَمَا تَخْرُجُ  
مِنْ شَمَرَتِ مِنْ أَكْمَامَهَا وَمَا تَحْمِلُ  
مِنْ أُنْثَى وَلَا تَضْعُ إِلَّا بِعِلْمِهِ وَيَوْمَ  
يُنَادِيهِمْ أَيْنَ شُرَكَاءِيْ قَالُوا  
إِذَا نَّاكَ مَا مِنَّا مِنْ شَهِيدٍ

48. And strayed *a'n* (*off*) them what they<sup>z</sup> were invoking  
of before and they<sup>z</sup> presumed not for them of a  
*ma'heessen* (*an escape-place*).

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ  
قَبْلٍ وَظَنُوا مَا هُمْ مِنْ تَحْيِصٍ

49. Not wearies the mankind of the *khayre's* (*desirables-/possessions/goodness*)'s prayer/invocation;<sup>47</sup> and *en*  
(*if*) touched/betided him the evil then [he] (is) a  
*ya'ooson*<sup>48</sup> (*iteratively-desperate*) *ganootton* (*iterative-despondent*).

لَا يَسْعُمُ الْإِنْسَنُ مِنْ دُعَاءِ الْخَيْرِ  
وَإِنْ مَسَّهُ الشَّرُّ فَيَعُشُّ قَنُوطًا

50. And *la'en* (*indeed if*) *adhaqnqbo* (*We caused him to taste*) a mercy<sup>w</sup> from Us of after harm<sup>x</sup> touched-/betided him, surely assuredly<sup>49</sup> says [he]: this (is) for me; and not I presume The Hour<sup>w</sup> (*is*) upping;<sup>w50</sup> and *la'en* (*had been*) returned I to my Lord, verily for me *enda* (*by munificence of/by Rule of*) Him surely the Paradise;<sup>w</sup> so surely assuredly *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) whom<sup>r</sup> unbelieved they<sup>z</sup> by what they<sup>z</sup> worked; and surely assuredly *notheqa* ([We] cause them to taste) of a harsh torment.

وَلَئِنْ أَذْفَنْهُ رَحْمَةً مِنَّا مِنْ بَعْدِ  
ضَرَّاءَ مَسَتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا  
أَطْنَ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ  
إِلَى رَبِّيْ إِنَّ لِي عِنْدَهُ لَكَوْسَنَتِي  
فَلَنْتَيْنَ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلَنْذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

<sup>45</sup> The word “ظَلَامٌ” means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

<sup>46</sup> The word “عَبْدٌ”=“*slaves, worshippers, submitters*” means *all Allah's creatures of humans or Jinn*. So, if they are *His “عَبْدٌ”*, then no one else “owns” them, hence they *are all free* from any human bondage.

<sup>47</sup> The word “دُعَاءٌ” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>48</sup> There is *no English equivalent* for “يُؤْسِن” *per se*.

<sup>49</sup> The “ل” in “الْقُسْمُ”=“الْقُسْمُ” and “الْنَّذِيقُنَّ” and “الْفَلَنْبِنَ” all are *juratory* “الْتَّأْكِيدُ” i.e. *affirmation*, expressed in all case by “*assuredly*”

<sup>50</sup> The word “Hour” in Arabic is a *feminine gender*. And since “standing” is *its* qualifier, so it's likewise *feminized*. Hence [-she] is suffixed to standing, “upping<sup>x</sup>.” (Upping, here is in the *intransitive* sense.

51. And if *an'amna*<sup>51</sup> (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [he] shunned and deflected<sup>52</sup> [he] by his side; and if touched/betided him the evil then possessor [he] (of) a prayer<sup>53</sup> wide.<sup>54</sup>

وَإِذَا آتَيْنَا عَلَى الْإِنْسَنِ أَغْرَصَ وَثَبَّتَهُ بِحَمَاسِهِ، وَإِذَا مَسَهُ الشَّرُّ فَدُرَّهُ دُعَاءً عَرِيضَ

٥١

52. Let-say [you]: have seen you<sup>c</sup> *en* (if) (*it*<sup>x</sup>) were of *ende* (*by munificence of/by Rule of* Allah, afterwards unbelieved you<sup>c</sup> by it<sup>x</sup> who<sup>a</sup> (*is*) *adhallo*<sup>55</sup> (*more astray*) than who<sup>p</sup> he (*is*) in a far conflict.

قُلْ أَرَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرُتُمْ بِهِ، مِنْ أَصْلَهُ مَنْ هُوَ فِي شَقَاقٍ بَعِيدٍ

٥٢

53. [We] shall show them Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) in the horizons and in their selves<sup>w</sup> until [*it*<sup>x</sup>] manifests for them: that it<sup>x</sup> (*is*) the right;<sup>x</sup> has [and] not sufficed by your<sup>t</sup> Lord that He (*is*) over every-thing *Shaheedon* (*iterative Witnesser/Testifier*).

سَرُّيهُمْ إِذَا تَبَّأَنَّا فِي الْأَفَاقِ وَقَدْ أَنْفَسَهُمْ حَقَّ يَبْيَنَ لَهُمْ أَنَّهُ أَحَقُّ أُولَئِكَ يَكْفُفُ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

٥٣

54. Lo; verily they (*are*) in a dubitancy<sup>w</sup><sup>56</sup> of their Lord's *lega'a* (*meeting with*); lo, verily He (*is*) by everything Surrounder.

أَلَا إِنَّهُمْ فِي مَرْيَةٍ مِّنْ لِقَاءِ رَبِّهِمْ  
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

٥٤



By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem*.<sup>1</sup>

حَمَّ

2. *Ayn. Seen. Qaff*.<sup>2</sup>

عَسْقَ

3. Like *tha'leka* (*be-that-asar-it/that*) reveals<sup>3</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *tha'leka* (*asar-that-it/that*)<sup>x</sup> Allah, The Mighty, The *Hakeemo*<sup>4</sup> (*infinite hekmah/wisdom*) Possessor.

كَذَلِكَ يُوحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ أَكْبَرُ الْعَزِيزُ الْحَكِيمُ

٥٥

<sup>51</sup> The word “أَنْعَمْ” in “أَنْعَمْتُ” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “أَنْعَمْ.” So, I think the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*.

<sup>52</sup> The word “نَتَّا” may mean was *aloofly prideful*.

<sup>53</sup> See footnote 47 above regarding دُعَاء.

<sup>54</sup> The word “عَرِيضَ”=“wide” means “كَثِيرٌ”=“multitudinous. See اللسان.

<sup>55</sup> The word “أَصْلَى”=“*adhallo*” is a superlative adjective for “strayer” for which there is no English equivalent.

<sup>56</sup> The word “مَرْيَةٌ” strictly linguistically speaking, is “الشَّكُّ وَ الْهَادِيُّ، وَ النَّاجُونَ” See اللسان, وَ الْهَادِيُّ، وَ النَّاجُونَ. Although some scholars, say it is “مرية” which is the result of the “مرية” and not the “مرية” itself. +

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> Ibid.

<sup>3</sup> The word “يُوحِيُّ” or “أَوْحِيُّ” which denotes at least six diverse meanings, *all for communicating/gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الْوَحِيُّ” is fire or king. See اللسان.

<sup>4</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”.

4. For Him what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
وَهُوَ أَعْلَىُ الْعَظِيمِ

5. Almost<sup>w</sup> the Heavens<sup>w</sup> fissure<sup>ym<sup>5</sup></sup> of above them;<sup>y</sup> and the angels *yousabbehona*<sup>6</sup> (*he-they say: subhana Allah*) by their Lord's praise and *yastaghfirona*<sup>7</sup> (*they<sup>x</sup> seek forgiveness*) for whomever (*are*) in the Earth;<sup>w</sup> lo, verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Raheemo* (*The multitudinous mercy Giver*).

تَكَادُ السَّمَاوَاتِ يَنْفَطِرُ بِمِنْ  
فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ  
بِمُحَمَّدٍ رَّبِّنَا وَيَسْتَغْفِرُونَ لِمَنْ  
فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُوفُ  
الرَّحِيمُ

6. And who<sup>r</sup> *ittakhatho*<sup>8</sup> (*they<sup>x</sup> took and presumed*) of lesser than/without Him *aw'leyaa*<sup>9</sup> (*guardians/allies*), Allah (*is*) *Hafeedhon*<sup>10</sup> (*multitudinous Keeper-up*) over them;<sup>11</sup> and not you<sup>s</sup> (*are*) over them surely a custodian.

وَالَّذِينَ أَخْنَدُوا مِنْ دُونِهِ أَوْلَاهُ  
اللَّهُ حَفِظَ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِ  
بِوَكِيلٍ

7. And like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We revealed<sup>12</sup> to you<sup>g</sup> Qur'aan<sup>x</sup> Arabic to [you<sup>s</sup>] warn the villages<sup>w</sup> mother and whomever (*are*) around [it<sup>w</sup>]; and to [you<sup>s</sup>] warn: (*that*) the Gathering's Day<sup>x</sup> no suspicion (*is*) in it,<sup>x</sup> a team (*is*) in the Paradise<sup>w</sup> and a team (*is*) in the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا  
لِتَنذِرَ أُمَّةَ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ  
يَوْمَ الْجَمْعِ لَا رَبَّ فِيهِ فِيقٌ فِي  
الْمُجْنَّةِ وَفَرِيقٌ فِي الْأَسْعَرِ

8. And had Allah willed surely [He] (*could have*) made them an *Ummatan*<sup>w</sup> (*community/nation*)<sup>w</sup> one-she;<sup>y</sup> [and,] but [He] admits whomever [He] wills in His mercy<sup>w</sup> and the *dha'lemoona*<sup>13</sup> (*injustice-doers*) for them neither of a *wa'leyen* (*guardian/ally*) and nor *na'sseeren* (*iterative succorer*).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً  
وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ  
وَالظَّالِمُونَ مَا هُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

9. Or *ittakhatha* (*took and presumed*) they<sup>x</sup> of lesser than/without Him *aw'leyaa*<sup>14</sup> (*guardians/allies*); so Allah, He (*is*) The *Wa'leyo* (*Guardian/Ally*) and quickens [He] the dead; and He (*is*) over everything Omnipotent.

أَمْ أَخْنَدُوا مِنْ دُونِهِ أَوْلَاهُ اللَّهُ هُوَ  
الْوَلِيُّ وَهُوَ يُحْكِيُ الْمَوْقَعَ وَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

<sup>5</sup> The word “Heavens” is a feminine gender in Arabic, so “يَنْفَطِرُ” = “fissure” corresponds to that.

<sup>6</sup> The word “*yousabbehona*” = *he-they say: subhana Allah*, that is: *singing Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

<sup>7</sup> The word “*yastaghfirona*” = “*they<sup>x</sup> seek forgiveness*.” In English there is *no seemly way* to say: “*يَطْلُبُونَ الغَفَرَانَ*” = “*they<sup>x</sup> seek-forgiveness*.”

<sup>8</sup> The word “*ittakhatha*” from which is “*أَفْعَلَ*” for “*الْإِتَّخَادَ*” as stated in *Lisan al-Arabi*; therefore, “*أَتَخْذِ*” is always taking and *making/presuming* some thing of what was taken. Thus, it is *not* just the mere *taking*.

<sup>9</sup> The word “*أَوْلَاهُ*” could also mean, among them: *protector, friend*.

<sup>10</sup> The word “*حَفِظَ*” is rooted in “*حَفَّ*” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>11</sup> That is He keeps full record of what they do and penalize them accordingly.

<sup>12</sup> See footnote 3 above regarding *reveal*.

<sup>13</sup> The word “*ظَالِمُونَ*” = “the injustice-doers,” as “*الظُّلْم*” = “injustice.”

<sup>14</sup> The word “*أَوْلَاهُ*” could also mean, among them: *protector, friend*.

10. And what you<sup>c</sup> differed in it<sup>x</sup> of a thing, so its<sup>x</sup> rule (should be referred) to Allah; *tha'lekum* (collective-afar-*He*<sup>x</sup> Allah, my Lord; on Him I trusted and to Him *oneebo*<sup>15</sup> ([I] iteratively return penitent).

وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ  
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمْ أَلَّهُ رَبِّ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٥﴾

11. The Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte'ro* (innately-perfect-Originator); [He] made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>16</sup> (wives) and of the *an'a'a'me*<sup>w</sup> (cattle-/sheep/goats/camels)<sup>w</sup> pairs; *yadbra'ukum* ([He] creates-/propagates/manifests you<sup>b</sup>)<sup>17</sup> in it;<sup>x</sup> not as like Him a thing; and He(is) The *Sameeo* (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer*) The *Basseero* (*keenly:Seer/Omniscient*).

فَاطَّرَ السَّمَوَاتِ وَالْأَرْضَ جَعَلَ لَكُمْ  
مِنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَمِ  
أَزْوَاجًا يَدْرُؤُكُمْ فِيهِ لَيْسَ كَمِثْلَهِ  
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٦﴾

12. For Him (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *magaleedo* (keys/lockers); *yabsotto* ([He] swells/expands) the *rez'qa*<sup>x</sup> (provision/victual for sustenance)<sup>x</sup> for whomever [He] wills and [He] straitens; verily He (is) by every-thing Omniscient.

لَهُ، مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ  
يَسْطُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ  
إِنَّهُ يَكُلُّ شَيْءٍ عَلَيْهِ ﴿١٧﴾

13. [He] instituted for you<sup>b</sup> of the religion what enjoined [He] by it<sup>x</sup> *Noohan* (*Noah*); and which<sup>x</sup> Were revealed<sup>18</sup> to you<sup>g</sup> and what We enjoined by it<sup>x</sup> *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*<sup>19</sup> (let-you<sup>z</sup> up-to-fulfill) the religion and let-not disunite you<sup>z</sup> in it;<sup>x</sup> enlarged over the *mushrekeena* (they who partner deities with Allah/he-polytheists) what [you<sup>s</sup>] invite them to it;<sup>x</sup> Allah *yajtabey* (directly and favorably-chooses) to Him whomever [He] wills and [He] divinely-guides to Him whomever *younreebo* ([he] iteratively repents).

✿ شَرَعَ لَكُمْ مِنَ الَّذِينَ مَا وَصَّيْ بِهِ  
نُوحاً وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنَّ  
أَقِيمُوا الَّذِينَ وَلَا نَنْفَرُو فِيهِ كُبْرَى عَلَى  
الْمُشْرِكِينَ مَا نَدْعُوْهُمْ إِلَيْهِ اللَّهُ  
يَحْبِّي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ  
مَنْ يُنِيبُ ﴿١٨﴾

14. And not disunited they<sup>z</sup> except after when came (to) them the knowledge, *baghya* (envy/selfish: excessiveness/transgression) among them; and *lawla* (had it not been for) a word<sup>w</sup> preceded-she<sup>y</sup> from your<sup>t</sup> Lord to *ajalen*<sup>20</sup> (term-limit) *musamma*<sup>21</sup> (that which is designated and/or named), surely (it would have been) judged-/finished<sup>22</sup> among them; and verily who<sup>r</sup> (had-been)

وَمَا نَفَرُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَعْدًا بَيْنَهُمْ وَلَوْلَا كَلِمَةُ  
سَبَقَتْ مِنْ رَبِّكَ إِلَيْكَ الْأَجْلُ مُسَمَّى  
لَفَضِيَ بَيْنَهُمْ وَلَدَّ الَّذِينَ أُورْثُوا  
الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍ

<sup>15</sup> The word “يُنِيب” from “أَنَابَ” meaning: iteratively returned penitent. See *الهادي و الراغب*.

<sup>16</sup> See (S7:189).

<sup>17</sup> That is “*suffuses you<sup>b</sup>*” to multiply you<sup>f</sup>.

<sup>18</sup> See footnote 3 above regarding revealed.

<sup>19</sup> The word “أَقِيموا” is rooted “أَقَامَ” =uphold. Linguistically means:

“أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمْرَرَ عَلَى دَوَامِ وَالدَّوَامِ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مَسْبِقًا”

So, “أَقِيموا” means you<sup>f</sup>: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only perform and maintain it.

<sup>20</sup> The word “الأجل” means term-limit, see *السان*.

<sup>21</sup> The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>22</sup> That is perhaps would have immediately prompted their dues of punishment.

bequeathed they<sup>z</sup> the book<sup>x</sup> from after them surely  
(are) in doubt of it<sup>x</sup> suspect / suspecter.<sup>23</sup>

مَنْهُ مُرِيبٌ

فَلَذِلَكَ فَادْعُ وَاسْتَقِمْ كَمَا  
أَمْرَتُ وَلَا تَنْعِ أَهْوَاءَهُمْ وَقُلْ إِيمَنْتُ  
يَمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأَمْرَتُ  
لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا  
أَعْمَلْنَا وَلَكُمْ أَعْمَلْكُمْ لَا  
حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَحْمِلُ  
بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

١٦

15. So for *tha'leka* (*afar-that-it / that*)<sup>x</sup> then let-invite [you<sup>s</sup>] and *ista'qem*<sup>24</sup> (*let-[you<sup>s</sup>] affirmably firm and straighten*) just-as (*had been*) commanded you;<sup>b</sup> and let-not *tattabe'a* ([you<sup>s</sup>]) *closely-followed* their *ahwa'*<sup>25</sup> (*tendentious likings*); and let-say [you<sup>s</sup>]: I believed by what Allah descended of a book and I (*had been*) commanded to [I] (*render*)-justice<sup>26</sup> among you;<sup>b</sup> Allah (*is*) our Lord and your<sup>n</sup> Lord; for us (*are*) our works and for you<sup>b</sup> (*are*) your<sup>n</sup> works; no argument between us and [between] you;<sup>b</sup> Allah gathers between us and to Him (*is*) the destiny.

وَالَّذِينَ يُحَاجِجُونَ فِي اللَّهِ مِنْ بَعْدِ  
مَا أَسْتَحِيَّ لَهُ جُنُونُهُمْ دَاهِضَةَ  
عِنْدَ رَبِّهِمْ وَعَنْهُمْ غَضَبٌ وَلَهُمْ  
عَذَابٌ شَدِيدٌ

١٧

17. Allah, Who [*He*] descended The Book by the right and the balance; and what *youdreyka*<sup>29</sup> (*causes you<sup>s</sup> to profoundly know*) *la'alla* (*craving currently unavailable deed that, perhaps*) The Hour<sup>w</sup> (*is*) near.<sup>30</sup>

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ يَالْحَقِّ  
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ  
قَرِيبٌ

١٨

18. *Yasta'a jelo*<sup>31</sup> (*affirmably hasten*) by it<sup>w</sup> who<sup>r</sup> they<sup>z</sup> believe not by it;<sup>w</sup> and who<sup>r</sup> believed they<sup>z</sup> (*are*) *mushfegoona* (*they who are in disquiet*) from it;<sup>w</sup> and they<sup>z</sup> know verily it<sup>w</sup> (*is*) the right; lo; verily who<sup>r</sup>

يَسْتَعِجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ  
بِهَا وَالَّذِينَ إِمَانُهُمْ مُسْفِقُونَ  
مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ الَّذِي إِنَّ

<sup>23</sup> The word “مریب” here is “معت” = epithet, i.e. “adjective,” hence “suspect.” See اعراب القرآن، محمود صافی. However the word “suspect” could fit for a noun or an adjective.

<sup>24</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>25</sup> The word “هوى,” is singular of “أَهْوَاءُ” translated as “(tendentious) liking,” which *in and of itself* could be *good* or *bad noble* or *rile*. The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. The Qur'aan and Hadeeth.

<sup>26</sup> The word “عاد” is a present tense to which there is no exact corresponding word in English, because “justice” cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: *render justice*.” So the word “render” is parenthetically enclosed, as the Quranic text does not have it *per se*.

<sup>27</sup> The word “استجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See الہادی.

<sup>28</sup> This footnote covers the pronoun “ه” in “لَهُ” and the word داحضه“.” The pronoun “ه” in “لَهُ” could refer to Allah (SWT) or to Mohammad (SAWS). As to the word داحضه“” it is a noun, whereas “null,” or “invalid,” or such synonyms are all adjectives. Hence, “null-argument<sup>w</sup>” is chosen as closer representation to a noun concept. And the suffix<sup>w</sup> is to indicate the femininity gender of the “argument,” as it is so in Arabic.

<sup>29</sup> The word “يدريک” means “(causes) you (to) profoundly know,” as الدراية“” is much more than simple knowledge. It involves profound knowledge of the subject matter.

<sup>30</sup> The word “hour” in Arabic is a feminine gender, so the context would seem to suggest saying: الساعۃ“” قربیة“”=“the hour (*is*) she-near.” However the text of this Ayah clearly says: “The hour is he- near,” making “near” a masculine gender; this could stand for the hours’ time or arrival is he-near,” as the hour’s time or arrival are both masculine genders; and فعل“” معنی فاعل، و فعل“” معنی فاعل لا يستوى فيه التكير والتائث، لانه يعني في التكير والتائث.

<sup>31</sup> اعراب القرآن، محمود صافی see بمعنى فاعل لا يستوى فيه التكير والتائث.

<sup>32</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

الَّذِينَ يُمَارِوْنَ فِي السَّاعَةِ لَفِي  
صَلَكَلٍ بَعِيدٍ ١٨

they<sup>z</sup> dubitate in The Hour<sup>w</sup> surely (are) in a far misguidance.

19. Allah (is) Lateef<sup>32</sup> (fine/subtle/gentle and protector) by His eba'de (worshippers/submitters/slaves); [He] provides whomever [He] wills and He (is) The Strong The Mighty.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ  
وَهُوَ الْقَوِيُّ الْعَزِيزُ ١٩

20. Whoever [was] [he] wanting the Hereafter's<sup>w</sup> hartha (tillage/reward/tillage's crops) [We] augment for him his harthe (=hartha) and whoever [was] [he] wanting the world's<sup>w</sup> hartha [We] give him of it<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a lot.

مَنْ كَانَ يُرِيدُ حَرثَ الْآخِرَةِ نَزَدْ  
لَهُ فِي حَرثِهِ وَمَنْ كَانَ يُرِيدُ  
حَرثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ تَصْبِيبٍ ٢٠

21. Or for them partners, instituted they<sup>z</sup> for them of the religion what not permitted by it<sup>x</sup> Allah; and lawla (had it not been for) word<sup>w</sup><sup>33</sup> (of) the sunderance, surely (would have been) judged/finished<sup>34</sup> among them; and verily the dha'lumeena<sup>35</sup> (injustice-doers) for them (is) a painful torment.

أَمْ لَهُمْ شَرَكَكُوْنَا شَرَعُوا لَهُمْ  
مِنَ الْلَّذِينَ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ  
وَلَوْلَا كَلِمَةُ الْفَضْلِ لَفَضَى  
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ  
أَلِيمٌ ٢١

22. [You<sup>s</sup>] see the dha'lumeena<sup>36</sup> (injustice-doers) disquieting of what earned they<sup>z</sup>; and it<sup>x</sup> (is) occurrent/betiding by them; and who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> (are) in the paradises<sup>w</sup>-/gardens<sup>w</sup> rawdha'te (flowering meads);<sup>w</sup> for them whatever<sup>37</sup> they<sup>z</sup> will enda (by munificence of/by Rule of) their Lord; tha'leka (afar-that-it/that)<sup>x</sup> it<sup>x</sup> (is) the munificence the big.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا  
كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ  
وَالَّذِينَ إِيمَنُوا وَعَمِلُوا الصَّلِحَاتِ  
فِي رُوْضَاتِ الْجَنَّاتِ لَهُمْ مَا  
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ  
الْفَضْلُ الْكَبِيرُ ٢٢

23. Tha'leka (afar-that-it/that)<sup>x</sup> which<sup>x</sup> you bashshero<sup>38</sup> (tells pleasant tidings) Allah His eba'de (worshippers/submitters/slaves), who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> let-say [you<sup>s</sup>]: [I] ask you<sup>b</sup> not over it<sup>x</sup> remuneration, except a fondness<sup>w</sup> in the kin; and whoever yag'tarif ([he] commits) hasanatan<sup>w</sup> (meritorious-

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ  
عَمَّنُوا وَعَمِلُوا الصَّلِحَاتِ قُلْ لَا أَسْكُنُكُمْ  
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ وَمَنْ  
يَقْرَفُ حَسَنَةً نَزَدْ لَهُ فِيهَا حُسْنًا إِنَّ

<sup>32</sup> The word “لطيف” = “رفيق” = “fine” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See the *البصائر*. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>33</sup> That is word of sound-determination which *sunders* (separates) right from wrong, it is absolutely conclusive.

<sup>34</sup> That is perhaps would have immediately prompted their dues of punishment.

<sup>35</sup> The term “ظلمين” = “the injustice-doers,” as “ظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

<sup>36</sup> Ibid.

<sup>37</sup> The particle “ما” = “اسم موصل” = “connective noun” or أداة شرط = “conditional noun/particle”; or الذر المصنون، لـ احمد الحلب and اعراب القرآن، لمحمد صافي meaning whatever. See the *Lexicon* attached to this *Translation*.

<sup>38</sup> See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/mubasheron= بشّر/بیشر/مبیشر.

deed)<sup>w</sup> [We] augment for him in it<sup>w</sup> *husnan* (*ultimate meritorious-deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).

الله غفور شكور ﴿٤٢﴾

24. Or say they:<sup>z</sup> *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; so *en* (*if*) *wills Allah*, [*He*] *seals-/consummates*<sup>39</sup> on your<sup>t</sup> heart and [*He*] *erases the falsehood*<sup>x</sup> and [*He*] *rights the right by His words*; verily He (*is*) *Omniscient by the chests' possession*.

أَمْ يَقُولُونَ أَفْرَدٌ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَا اللَّهُ يَخْتِمُ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ أَبْطَلَ وَجْهَ الْحَقِّ بِكَلْمَاتِهِ إِنَّهُ عَلَيْهِ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

25. And He Who accepts the repentance<sup>w</sup> *a'n*<sup>40</sup> (*disregarding offender's offense/because of other's/others' prayer* [*He*] *transcends the offender(s) of* His *eba'de* (*worshippers/submitters*) and pardons [*He*] *a'n* (*regarding* the *sayye'a'a'te* (*demeritorious-deeds*)<sup>w</sup> and knows [*He*] what you<sup>z</sup> do.

وَهُوَ اللَّهُ يَقْبُلُ الْتَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُوا عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا نَفَعُوكُمْ ﴿٤٤﴾

26. And *yestajeebo*<sup>41</sup> (*compliantly-answer*) who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works;<sup>w</sup> and [*He*] augments them of His munificence; and the unbelievers for them (*is*) a severe torment.

وَسَتَحِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا أَصَلَّحَاتٍ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكُفَّارُ هُمْ عَذَابٌ شَدِيدٌ ﴿٤٥﴾

27. And had Allah *bassatta* (*extended/augmented*) the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for His *eba'de* (*worshippers/submitters/slaves*) surely (*they would have*) transgressed in the Earth;<sup>w</sup> [and,] but *younazzelo* ([*He*] *iteratively descends*) by a *qa'da'ren* (*standard measure*) whatever<sup>42</sup> [*He*] *wills*; verily He (*is*) by His *eba'de* (*worshippers/submitters/slaves*) Proficient *Ba'ssee-ron* (*keenly: Seer/Omniscient*).

\* وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِمَدْرِ مَا يَشَاءُ إِنَّهُ يَعِبَادُهُ خَيْرٌ بَصِيرٌ ﴿٤٦﴾

28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*<sup>43</sup> (*delightful-satiating-and-reviving rain*) from after desponded they<sup>z</sup>; and [*He*] spreads His mercy<sup>w</sup> (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/Ally*), The *Hameedo* (*iteratively praised and multitudinously praiser* *He*).

وَهُوَ اللَّهُ يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٤٧﴾

<sup>39</sup> That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart.

<sup>40</sup> “عن” here for *تجاوز* = *disregardfulness* = He *disregards/transcends* the offense of the *offender* or because of the *prayer of others praying for the offender*. See the Lexicon to this Translation vis-à-vis the meanings of “عن”.

<sup>41</sup> The word “*يستجيب*” is rooted in “*استجاب*,” meaning: *favorably/compliantly answered, not just answered*. See *الهادي*.

<sup>42</sup> The particle “ما” is “*اسم أو أداة شرط*” = *conditional noun/particle*; or “ما” = “*اسم موصول*” = *connective noun* meaning *that which*. See *الذر المصنون، لـ احمد الحلب* and *ابرار القرآن، لمحمود صافي*.

<sup>43</sup> The word “*المطر المنبت للكلاء و المنعش*” = “*الغيث*”, so is *not just rain* but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “*الغيث*” could also mean the gliding clouds that bring rain.

29. And of His *Aya'te*:<sup>w</sup> (*miracles/signs/proofs*) (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> creation and what [He] scattered in them both of a *dabba'ten*<sup>w<sup>44</sup></sup> (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَثَ فِيهِمَا مِنْ دَابَّةٍ  
وَهُوَ عَلَىٰ جَمِيعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

١٩

30. And what betided you<sup>b</sup> of a disaster<sup>w</sup> so (*it*<sup>w</sup> *is*) by what earned-she<sup>y</sup> your<sup>n</sup> hands;<sup>w</sup> and [He] pardons *a'n* (*regarding*) much.

وَمَا أَصْنَبْتُكُمْ مِنْ مُصِيبَةٍ فِيمَا  
كَسَبْتُ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

٢٠

31. And not you<sup>f</sup> surely (*are*) enfeeblers in the Earth;<sup>w</sup> and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (*guardian/ally*), and nor *na'sseren* (*multitudinous succorer*).

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا  
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا  
نَصِيرٍ

٢١

32. And of His *Aya'te*:<sup>w</sup> (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains.<sup>45</sup>

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَغْنَىٰ

٢٢

33. *En* (*if*) [He] wills [He] stills the wind; so [*they*]<sup>w<sup>46</sup></sup> stay<sup>ym</sup> stationaries<sup>w</sup> on its<sup>x</sup> back; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely(*are*) *Aya'ten*<sup>w</sup> (*signs*) for every *ssabbaren* (*an ever/stout patience-endurer*) *sha'koren* (*iterative thankier*).

إِنْ يَشَاءُ يُسْكِنَ الْرِّيحَ فَيَنْلَهُنَّ رَوَاكِدَ  
عَلَىٰ ظَهْرِهِمْ إِنَّ فِي ذَلِكَ لَذِيْنَ لِكَفِيلٍ  
صَبَابِرٌ شَكُورٌ

٢٣

34. Or [He] wracks them<sup>y</sup> by what earned they<sup>z</sup> and [He] pardons *a'n* (*regarding*) much.

أَوْ يُؤْفِهُنَّ بِمَا كَسَبُوا وَيَعْفُ عنْ  
كَثِيرٍ

٢٤

35. And [*to*]<sup>47</sup> know who<sup>r</sup> they<sup>z</sup> dispute in Our *Aya'te*<sup>w</sup> (*messages*) not for them of a *maheessen* (*escape-place*).

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ  
مِنْ مَحِيصٍ

٢٥

36. Then what *oteytom* (*you<sup>c</sup> had been accorded*) of a thing, so (*it<sup>x</sup> is*) a *mata'ao*<sup>48</sup> (*resource for a transitory worldly delight*) (*of*) the life<sup>w</sup> (*of*) the world;<sup>w</sup> and what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) and *abqa* (*more lasting*), for whom<sup>r</sup> believed they<sup>z</sup> and (*are*) on their Lord they<sup>z</sup> trust.

فَمَا أُوتِيتُمْ مِنْ سَعْيٍ فَمَنْعَمُ الْحَيَاةِ  
الَّدُنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَلَا فَقْدٌ  
لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

٢٦

<sup>44</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*.

<sup>45</sup> The word “أعلام” has several meanings, among them “flags” or “mountains.” See *اللسان*.

<sup>46</sup> The hidden or implied pronoun “[they]<sup>w</sup>” refers to the “runners” in the previous Ayah, (S42: 32).

<sup>47</sup> The word “رفع، أي بضمّة ‘ه’” has a “فتحة” on the word’s end “م.” It had been read with a *square brackets* and *italicized* ([it]), as it is *hidden*, to indicate the generally accepted reading by most, showing the “فتحة” to mean “التعليل,” i.e. for *virtual/presumed causality*, as stated in “أعراب القرآن” by *محمود صافي*.

<sup>48</sup> The word “متاع” = “mata'a” is rooted in the word “متاع” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon attached to this Translation* for more elaboration.

37. And who<sup>r</sup> they<sup>z</sup> avoid bigs (of) the sins and the profanities<sup>w<sup>49</sup></sup> and if surely<sup>50</sup> angered they,<sup>z</sup> they forgive.

وَالَّذِينَ يَجْنِبُونَ كُبَيْرَ الْإِلَمْ وَالْفَوَاحِشَ  
وَإِذَا مَا عَصَمُوا هُمْ بَغْفِرَةٍ



38. And who<sup>r</sup> *estajabo*<sup>51</sup> (they<sup>z</sup> favorably-answered) for their Lord and *aqamo*<sup>52</sup> (they<sup>z</sup> upped-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and their matter (is) a *shura* (*counsel/ alternation and exchange of opinion*) among them; and of what We provided them they<sup>z</sup> expend.

وَالَّذِينَ أَسْجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ  
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ



39. And who<sup>r</sup> if betided them the *baghya* (*envy/ selfish: excessiveness/ transgression*) they *yanta'sserona*<sup>53</sup> (they<sup>z</sup> avenge-for/ refrain from/ prevail-over [it]).

وَالَّذِينَ إِذَا أَصَابَهُمْ أَبْعَيْهِ هُمْ يَنْصَرُونَ



40. And requital (for) a *sayye'aa'ten*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> (is) *sayye'a'ton* (=*sayye'aa'ten*) its<sup>w</sup> like; then whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the *dha'lemeena*<sup>54</sup> (*injustice-doers*).

وَجَزَّرُوا سَيِّئَةً سَيِّئَةً مِثْلَهَا فَمَنْ  
عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا  
يُحِبُّ الظَّالِمِينَ



41. And surely whoever [he] revenged<sup>55</sup>/revenged-for after his injustice,<sup>56</sup> so those not on them of a path.

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا  
عَلَيْهِمْ مِنْ سَيِّئَاتِهِ



42. Verily only the path (is) on whom<sup>r</sup> they<sup>z</sup> wrong<sup>57</sup> the people and they<sup>z</sup> transgress in the Earth<sup>w</sup> by other than the right; those for them (is) a painful torment.

إِنَّمَا السَّيِّئُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ  
وَسَعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ



43. And surely whoever *ssabara* (*held on patiently*) [he] and pardoned [he], verily *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (is) surely of the matters'-resolve.

وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْرِ  
الْأَمْمَارِ



<sup>49</sup> The word “فاحشة” = “profanity” (plural “فواحش”) as *indefinitive noun* or *plural* as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*.

<sup>50</sup> The particle “ما” is for intensity. See *تفسير الفخر الرازي*, وروح المعاني لللاوسي

<sup>51</sup> The word “استجابوا,” is *answered plus made available* what was *requested*, i.e. “favorably-answered.”

<sup>52</sup> The word “قام” = “stood/ upheld/ sustained/ maintained.”

<sup>53</sup> The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” = “avenged for it, i.e. from the offender,” and (1b) “انتصر من عدوه اي انتقم من عدوه” = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر له” = “succored and assisted.”

<sup>54</sup> The “ظالمين” = “the injustice-doer,” as “ظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

<sup>55</sup> Ibid. However, *in this case*, “انتصر بعد ظلمه اي بعد ما ظلم” see *روح المعاني لللاوسي* for this explanation, means “after he was wronged”.

<sup>56</sup> That is after, *having been inflicted* with an injustice by someone else.

<sup>57</sup> See the *Lexicon* attached to this *Translation* for “فاعل الظلم” = “ظالم” = “injustice-doer” and “ظلم” = “wronger.”

44. And whomever Allah misleads, then not for him of a *wa'leyen* (*guardian/ally*) from after Him; and [you<sup>s</sup>] see the *dha'le'meena*<sup>58</sup> (*injustice-doers*) *lamma* (*when/whence*) they<sup>r</sup> saw the torment say they<sup>r</sup>: is a *maradden* (*fending/forthwith-returning*) of a path.

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ إِنْ  
بَعْدِهِ وَرَأَى الظَّالِمِينَ لَمَّا رَأَوْا  
الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرْجِعٍ  
مِنْ سَبِيلٍ

٤٤

45. And [you<sup>s</sup>] see them (*being*) exposed on it<sup>w</sup> (*are*) *kha'she'ena*<sup>59</sup> (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they<sup>r</sup> look from *ttarfen'khafeyyen* (*by stealthy glance*); and said who<sup>r</sup> they<sup>r</sup> believed: verily the losers (*are*) who<sup>r</sup> lost they<sup>r</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; indeed; verily the *dha'lemeena*<sup>60</sup> (*injustice-doers*) (*are*) in a sustainer-torment.

وَرَأَيْهُمْ يُعَرِّسُونَ عَلَيْهَا خَشِيعَتْ  
مِنَ الْذُلُّ يَنْظُرُونَ مِنْ طَرْفٍ حَفِيَّةً  
وَقَالَ الَّذِينَ أَمْسَوْا إِنَّ الْخَسِيرِينَ  
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَآهَلَهُمْ  
يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي  
عَذَابٍ مُّقْسِرٍ

٤٥

46. And not [was] for them of *aw'leyaa*<sup>61</sup> (*guardians-allies*) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

وَمَا كَانَ لَهُمْ مِنْ أُولَئِكَ يَنْصُرُونَهُمْ  
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ  
مِنْ سَبِيلٍ

٤٦

47. *Estajeebo*<sup>62</sup> (*let-compliantly-answer you*) for your<sup>n</sup> Lord from before that *ya'atey*<sup>x</sup> (*approaches/comes*)<sup>x</sup> a day<sup>x</sup> no *maradda* (*fending/repeller*) for it<sup>x</sup> of lesser than Allah; not for you<sup>b</sup> of a refuge then-day and not for you<sup>b</sup> of a *na'keeren* (*demur/reproof/spurner*).

اسْتَجِيبُوا لِرَبِّكُمْ إِنْ قَبْلَ أَنْ يَأْتِيَ  
يَوْمَ لَا مَرَدَ لَهُ مِنْ اللَّهِ مَا لَكُمْ  
مِنْ مَلِحًا يَوْمَدِ وَمَا لَكُمْ قَنْ  
ثَكِيرٍ

٤٧

48. Then *en* (*if*) they<sup>r</sup> shunned then not We sent you<sup>g</sup> on them *hafeedhan*<sup>63</sup> (*iterative keeper-up*); *en* (*not*) on you<sup>g</sup> except the announcement; and verily if *atheqna* (*We caused the human to taste*) from Us a mercy<sup>w</sup> [*he*] reveled/rejoiced by it<sup>w</sup> and *en* (*if*) betides<sup>w</sup> [them] a *sayye'aa'ton* (*demeritorious-deed*)<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup> then verily the human (*is*) *kafooron*<sup>64</sup> (*iteratively unbeliever/ingrate*).

فَإِنْ أَغْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِيظًا إِنْ عَيْتَكَ إِلَّا أَمْلَأَتُهُ وَإِنَّا إِذَا  
أَذَقْنَا الْإِنْسَنَ مِنَ رَحْمَةِ رَحْمَةً فَرَحِيَّ  
وَإِنْ تُصِّبُّهُمْ سَيِّئَةً بِمَا قَدَّمَتْ  
أَيْدِيهِمْ فَإِنَّ الْإِنْسَنَ كَفُورٌ

٤٨

<sup>58</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظُّلْم” = “injustice.” See the Lexicon attached to this Translation.

<sup>59</sup> The word “خَاشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خَاشِعٌ” = *khashe'en* involves more than just “humbleness” or “submission” as that suggests *bodyly* or *attitudinal* behavior. However, “خَشُوعٌ” denotes *submission* or *subduing* of *sight* and *sound* as well. So *الخَاشِعِينَ* are those who had totally *subdued their body, sight and sound*. Also some time “الخَاشِعِينَ” = they who bow in the Prayer. See *السان والبصائر*

<sup>60</sup> The word “ظالِمِينَ” = “the injustice-doers,” as “الظُّلْم” = “injustice.” See the Lexicon attached to this Translation.

<sup>61</sup> The word “أُولَاءِ” could also mean, among them: *protector, friend*.

<sup>62</sup> The word “استَجِيبُوا” is rooted in “استَحْبَابٍ,” meaning: *favorably/compliantly answered, not just answered*. See the *الهادِي*.

<sup>63</sup> The word “حَفِيظٌ” is rooted in “حَفَظٌ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>64</sup> The word “كُفُورٌ” is masculine noun, denying Allah’s multiple favors, i.e. he is a *multitudinous unbeliever/ingrate*.

49. For Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [*He*] creates whatever<sup>65</sup> [*He*] wills. [*He*] grants for whomever [*He*] wills females and [*He*] grants for whomever [*He*] wills the males.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
يَخْلُقُ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ  
إِنَّا وَهَبْتُ لِمَنْ يَشَاءُ الْذُكُورَ

٦٥

50. Or [*He*] pairs them *dhukranan*<sup>66</sup> (*normal males/ neutral males*)<sup>67</sup> and females and makes [*He*] whomever [*He*] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent.

أُو يُزُوْجُهُمْ ذَكَرًا وَنِسَاءً وَجَعَلَ  
مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

٦٦

51. And not [was] for a human to speak (*to*) him Allah except revealedly,<sup>68</sup> or from beyond<sup>69</sup> a *hej'a/ben* (*veil/ shroud*) or [*He*] sends a messenger then [*He*] reveals<sup>70</sup> by His leave whatever<sup>71</sup> [*He*] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>72</sup> (*infinite hekmah Possessor*).

وَمَا كَانَ لِسَنِّي أَنْ يُكَلِّمَ اللَّهُ إِلَّا  
وَحْيًا أَوْ مِنْ وَرَائِي حَجَابٌ أَوْ يُرِسَّلَ  
رَسُولًا فَيُوحَى بِإِذْنِنِي مَا يَشَاءُ إِنَّهُ  
عَلِيٌّ حَكِيمٌ

٦٧

52. And like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> We revealed<sup>73</sup> to you<sup>g</sup> *Roohan*<sup>w74</sup> (*Qur'aan/ prophethood*)<sup>w</sup> of Our command; not you<sup>h</sup> were *tadrey*<sup>75</sup> ([you]<sup>s</sup> *profoundly understanding*) what The Book and nor the belief; [and,] but We made it<sup>x</sup> an illumination<sup>x</sup> *nahdey* ([*We*] *divinely-guide*) by it<sup>x</sup> whom-ever [*We*] will of Our *eba'de* (*worshippers/ submitters/ slaves*); verily you<sup>g</sup> surely *tahdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ  
أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَبُ  
وَلَا إِلَيْمَنْ وَلِكِنْ جَعَلْنَاهُ ثُورًا  
نَهَدِي بِهِ مَنْ نَشَاءَ مِنْ عَبَادِنَا  
وَإِنَّكَ لَتَهَدِي إِلَى صَرَاطٍ مُسْتَقِيمٍ

٦٨

53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens<sup>w</sup> and [what] (*are*) [in] the Earth;<sup>w</sup> lo, to Allah become/terminate the matters.

صَرَاطٌ اللَّهُ أَلَّى لَهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ يَصِيرُ  
الْأُمُورُ

٦٩

<sup>65</sup> See footnote 37 above regarding *whatever*.

<sup>66</sup> See the Lexicon attached to this Translation for more *exposition* of this word “*dhukranan*=” ذَكْرَانَ ”

<sup>67</sup> Clearly in this great Ayah: “Or He pairs them *thukranan* (*normal males, neutral males*) and females” (S42: 50) it is *good or neutral*, as the “maleness” here is obviously *not effeminateness*, but *normal to neutral*.

<sup>68</sup> The word “*وَحْيًا*” = *Maf'oul Matalq*,” i.e. an *absolute object noun*, or “*مُصْدَرْ مَفْوَلْ مَطْلَقْ*,” i.e. the *infinitive noun*, indicating *exclusiveness*. Or it could be *infinitive noun* in an adverbial status. See اعراب القرآن، لمحمد صافي

<sup>69</sup> The word “*وَرَاءَ*” means: (1) “*وراءَ*” (2) “*الْقَدَامُ أَوْ بَعْدُ الْخَلْفَ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْرَرُ عَلَيْهِ، مَثَلًا: وَيَدْرُونَ وَرَاءَهُمُ الْآخِرَةَ*” (1) “*وراءَ*” (3) “*الْخَلْفَ، فَخَلَفَ الشَّيْءَ هُوَ مُؤْخَرَتَهِ؛ مَثَلًا وَرَاءَ الْأَكْمَةِ.*

<sup>70</sup> See footnote 3 above regarding *reveal*.

<sup>71</sup> See footnote 37 above regarding *whatever*.

<sup>72</sup> See the Lexicon attached to this Translation for an exposition on the words “*الْحَكِيمُ*” and “*حَكِيمٌ*.”

<sup>73</sup> See footnote 3 above regarding *revealed*.

<sup>74</sup> It is stated in “اللسان” for the word “*ar-Rooh*” = “*Roohen*” and “*ar-Rawh*” two *distinct meanings*: (1) *mercy* and (2) *Isa*, son of Mary (Jesus). However, “*ar-Rooh*” (*the Rook*) there are at least *ten distinct meanings*: (1) *mercy*, (2) *soul*, (3) *the Qur'aan*, (4) *the revelation* (*Qur'aan or any other divine message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who are *special angels*, who are “*guardians*” over the *angels who are the guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See الفطحي

<sup>75</sup> The word “*درایة*” is from “*تَنْرِي*” which is *far more reaching* than the simple “*knowledge*,” as it extends to having *deep understanding* of the subject matter. +

شُورَكَةُ التَّرْجُونِ  
Surato Az'Zukhrofe  
(The Adornment)

آياتٌ  
89  
Ayah

ترتبها  
43  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)**

1. *Hameem.*<sup>١</sup> حَمَّ
2. By<sup>٢</sup> The Book<sup>x</sup> the manifester.<sup>x</sup> وَالْكِتَبِ الْمُبِينِ
3. Verily We, We made it<sup>x</sup> Qur'aan Arabic *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> cerebrate you.<sup>z</sup> إِنَّا جَعَلْنَا فُرْقَانًا عَرَبِيًّا لَعَلَّكُمْ تَعَقِّلُونَ
4. And verily it<sup>x</sup> (*is*) in the Book's<sup>x</sup> Mother *ladayna*<sup>٣</sup> (*directly and possessively from Us*) (*is*) surely *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>٤</sup> (*infinite hekmah*<sup>٥</sup> Possessor).
- وَإِنَّهُ فِي أُمِّ الْكِتَبِ لَدَيْنَا لَعَلَّهُ حَكِيمٌ
5. Do then [We] strike *a'n* (*off*) you<sup>b</sup> the *thek'ra* (*Qur'aan / messenger-reminder*) (*in*) condonation;<sup>٦</sup> that you<sup>c</sup> were a people, exceeders.
- أَفَنَضَرِبُ عَنْكُمُ الْكِتَبَ صَفَحًا أَنْ كُنْتُمْ قَوْمًا مُسَرِّفِينَ
6. And how-many<sup>٧</sup> We sent of a prophet<sup>x</sup> in the firsts.
- وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ
7. And not *ya'atayhom*<sup>x</sup> (*approaches/ comes-to them*)<sup>x</sup> of a prophet<sup>x</sup> except they<sup>z</sup> were by him *yastah'zeona* (*they<sup>z</sup> affirmably jesting*).
- وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهِنُونَ
8. So We perished a harder than them seizing; and proceeded the firsts' example<sup>x</sup> / parable.<sup>x</sup>
- فَأَهْلَكَنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثُلُ الْأَوَّلِينَ
9. And *la'en* (*indeed if*) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth;<sup>w</sup> surely assuredly (*would*) say they<sup>z</sup> created them<sup>w</sup> The Mighty The Omniscient.
- وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. Who made for you<sup>b</sup> the Earth<sup>w</sup> *mehadan* (*bedding-*
- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا

<sup>١</sup> See the Lexicon attached to this Translation for a commentary.

<sup>٢</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of the التَّارِعَاتِ, so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>٣</sup> The word “لَدُنْ” is closer than “عَدْ” as you can say: “لَدُنْ عَدِي مَالٌ وَالْمَالُ لَيْسُ بِقِبْضَتِكَ الْأَنْ” thus, which closer spatially and more specific. So, “directly and possessively from?” (Us) seems to indicate such closeness. See اللسان.

<sup>٤</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ.”

<sup>٥</sup> See the Lexicon attached to this Translation for “hekmah.”

<sup>٦</sup> The expression “أَعْرَضْ عَنْهُ= ” translating this into: “[be] struck off him (in) condonation,” = “pardoned him for his wrongdoing.” The word حال صَفَحًا = denotative of state, or infinitive noun., so (in) is prefixed to denote that.

<sup>٧</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

وَجَعَلَ لَكُمْ فِيهَا سُبْلًا لَعَلَّكُمْ  
تَهْتَدُونَ ١٠

/ cradle/fixed-expanses) and [He] made for you<sup>b</sup> in it<sup>w</sup> paths, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> become divinely-guided).

11. And Who *nazzala* ([He] iteratively descended) from the sky<sup>w</sup> water<sup>x</sup> by a *qada'ren* (standard/measurement); so We resurrected by it<sup>x</sup> *baldataan*<sup>w</sup> (region/country/city)<sup>w</sup> dead;<sup>w</sup> like *tha'leka* (afar-that-it/that)<sup>x</sup> *tokhrajona* (you<sup>z</sup> be emerged/resurrected).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يُقَدِّرُ  
فَأَنْشَرَنَا بِهِ بَلَدًا مَيْتًا كَذَلِكَ  
مُخْرَجُونَ ١١

12. And Who [He] created the pairs,<sup>8</sup> all (of) it;<sup>w</sup> and [He] made for you<sup>b</sup> of the *folke*<sup>x</sup> (ship/ships)<sup>x</sup> and the *an'aame*<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup> what you<sup>z</sup> ride.

وَالَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا وَجَعَلَ  
لُكْرَ مِنَ الْفَلَكِ وَالْأَنْعَمَ مَا تَرَكُونَ  
١٢

13. To embark/set<sup>9</sup> you<sup>z</sup> on its<sup>x</sup><sup>10</sup> backs<sup>x</sup> afterwards you<sup>z</sup> remember your<sup>n</sup> Lord's boon<sup>w</sup><sup>11</sup> if you<sup>z</sup> embarked-set on it<sup>x</sup><sup>12</sup> and you<sup>z</sup> say: *subhana*<sup>f<sub>13</sub></sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who subjugated for us this<sup>x</sup> while we were not for it<sup>x</sup> subduers/associates.<sup>14</sup>

لِتَسْتَوْا عَلَى طُهُورِهِ ثُمَّ تَذَكَّرُوا  
بِعَمَّةِ رَبِّكُمْ إِذَا أَسْتَوْيَتُمْ عَلَيْهِ  
وَقَوْلُوا سُبْحَانَ اللَّهِي سَمْرَانَ  
هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ١٣

14. And verily we (are) to our Lord surely transposing.<sup>15</sup>

وَإِنَّا إِلَّا بِنَا مُنْقَلِبُونَ ١٤

15. And they<sup>z</sup> made for Him of His *eba'de* (worshippers/submitters/laves) a part; verily the mankind (is) surely *kafooroon*<sup>16</sup> (iterative unbeliever/ingrate) manifester.

وَجَعَلُوا لَهُ مِنْ عِبَادَهُ جُزءًا إِنَّ  
الْإِنْسَنَ لَكُفُورٌ مُّبِينٌ ١٥

16. Or *ittakhatha*<sup>17</sup> ([He] took and made) of what [He] creates daughters; and *assfa*<sup>18</sup> (preferentially appropriated) you<sup>b</sup> [He] by the sons.

أَمْ أَنْخَذَ مِمَّا يَحْلُقُ بَنَاتٍ  
وَأَصْفَنَكُمْ بِالْبَنِينَ ١٦

8 The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) زوجاً, (2) زوجين, which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See *اللسان*.

9 The word the word “علـا فوق الدـابة و فـوق الـبيـت = استـوى.” See *اللسان*. So *embark* is to board a vessel or go aboard.

10 The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See *القرطبي*. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الزوج” and the “الفـلـك” and the male of the “الاعـام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him].

11 See the Lexicon attached to this Translation for “ne'amah” (“boon”).

12 See footnote 10 above regarding it<sup>x</sup>.

13 The word “subhana”=“سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”=“سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

14 The word “مـطـيقـين”=“مـطـيقـين”=“we are capable of having it within/under our power.” The word “مـقـنـين” could mean: “companions or associates.” See *التاج*.

15 The word “مـنـقـلـبـون”=“we (are) transposing,” means we are betaking ourselves returning.

16 The word “مـفـورـ” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

17 The word “اتـخذـ” from “افـعـلـ”=“اتـخـادـ” which is “افـعـلـ” for “اتـخـادـ” as stated in *لسان العرب*; therefore, “اتـخذـ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

18 The word “اصـفـى” in “اصـفـاكـمـ” means: [He] preferentially appropriated, i.e. favorably individualized.

17. And if *bushshera*<sup>19</sup> ([*he*] had been told pleasant tidings) an *ahado*<sup>20</sup> (a lone/any-one) (of) them by what [*he*] struck for *Ar-Rahman* a parable/example remained his face blackened<sup>21</sup> while he (*is being*) *ka'dheemon*<sup>22</sup> (*unrelentingly suppressor of his grief*).

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ  
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًا  
وَهُوَ كَظِيمٌ

(١٧)

18. Is whom<sup>P</sup> (*is*) (*being*) reared [*he*] in the ornament<sup>w</sup> while he (*is*) in the dispute other than a manifester.

أَوْمَنْ يُشَوُّ فِي الْجَلِيلَةِ وَهُوَ فِي  
الْخَصَامِ غَيْرُ مُبِينٍ

(١٨)

19. And they<sup>z</sup> made the angels, who<sup>r</sup> they (*are*) *eba'de* (*worshippers of/ submitters of/ slaves of*) *Ar-Rham'a'ne* females; have they<sup>z</sup> witnessed their creation; shall (*be*) written their testimony and (*to be*) questioned they.<sup>z</sup>

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ  
الرَّحْمَنِ إِنَّا أَشَهَدُوا لِخَلْقِهِمْ  
سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْكَنُونَ

(١٩)  
وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَدَنَهُمْ  
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا  
يَخْرُصُونَ

(٢٠)

21. Or *ataynahom* (*We accorded them*) a book<sup>x</sup> of before it,<sup>x</sup> so they (*are*) by it<sup>x</sup> *mustamsekona*<sup>23</sup> (*they<sup>z</sup> assiduously holding-on*).

أَمْ أَنْتُمْ كَتَبْنَا مِنْ قَبْلِهِ فَهُمْ  
بِهِ مُسْتَمْسِكُونَ

(٢١)

22. Rather they<sup>z</sup> said: verily we found our fathers on an *ummaten*<sup>w</sup> (*way/ religion/ faith*)<sup>w</sup> and verily we (*are*) on their footsteps *muhtadoona*<sup>24</sup> (*they who are rightly-guided*).

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى  
أُمَّةٍ وَإِنَّا عَلَىٰ أُمَّةٍ مُهَدِّدُونَ

(٢٢)

23. And like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> not sent We of before you<sup>g</sup> in a village<sup>w</sup> of *na'theeren* (*iterative warner*)<sup>x</sup> except said its<sup>w</sup> *mutrafoo* (*they<sup>z</sup> who are luxuriated*): verily we found our fathers on an *ummaten*<sup>w</sup> (*way/ religion/ faith*)<sup>w</sup> and verily we, on their footsteps (*are*) *muqtadoona* (*pattering/ modeling*).

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ  
مِنْ تَذَبِّرٍ إِلَّا قَالَ مُتَرْفُوهَا إِنَّا وَجَدْنَا  
آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ أُمَّةٍ  
مُفْتَدِدُونَ

(٢٣)

24. Said [*he*]: even while albeit<sup>25</sup> I came (*to*) you<sup>b</sup> by *ahda* (*more divinely-guided*) than what you<sup>c</sup> found on

\* قَلْ أَوْنَ جَتَّكُمْ بِأَهْدَى مِمَّا

<sup>19</sup> See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=*بَشَّرَ*/*بَيْشَرَ*/*مُبَشِّرَ*.

<sup>20</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>21</sup> The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>22</sup> The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كَظِيمٌ” not “كَاظِمٌ”

<sup>23</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (*blockage*).

<sup>24</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

<sup>25</sup> The construct “أَوْنَوْ” is made up of three distinct components: (1) *الاستفهام الإستكاري* “أَوْنَوْ” = *disapprobatory interrogative*, (2) “وَ” adverbial= “while,” and (3) “أَوْ” = *conditional particle*=“albeit.” For (1) I chose “even” as an intensive to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

وَجَدْتُمْ عَلَيْهِ أَبَاءَكُمْ قَالُوا إِنَّا يَمَا أَرْسَلْتُمْ بِهِ كَفِرُونَ<sup>٢٦</sup>

it<sup>x</sup> your<sup>n</sup> fathers; they<sup>z</sup> said: verily we, by what (*bad been*) sent you<sup>c</sup> by it<sup>x</sup> (*are*) unbelievers.

فَانْقَضَمَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَنْقَبَةُ الْمُكَذِّبِينَ<sup>٢٧</sup>

25. So We avenged from them; so let-look [*you<sup>s</sup>*] how [was] the deniers' consequence.<sup>w</sup>

وَإِذْ قَالَ إِبْرَاهِيمَ لِأَيْهِ وَقَوْمِهِ إِنَّنِي بَرَأْ مِمَّا تَعْبُدُونَ<sup>٢٨</sup>

26. And *edh* (*when/ while*) said *Ebraheemo* (*Abraham*) for his father and his people: verily I am *bara'on*<sup>26</sup> (*absolutely disclaimant/ absolver of myself*) of what you<sup>z</sup> worship.

إِلَّا الَّذِي فَطَرَ فِي إِنَّهُ سَيِّدُنَا<sup>٢٩</sup>

27. Except Whom *fattaraney* ([*He*] *had innately perfectly- originated me*) so verily He, [*He*] will divinely-guide [*me*).<sup>27</sup>

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَيْمِهِ لَعَلَّهُمْ يَرْجِعُونَ<sup>٣٠</sup>

28. And [*he*] made it<sup>w</sup> a word<sup>w</sup> ever-lasting<sup>w</sup> in his descendants,<sup>28</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.<sup>z</sup>

بَلْ مَتَّعْتُ هَذِلَّةً وَأَبَاءَهُمْ حَقَّ جَاءَهُمْ الْحَقُّ وَرَسُولٌ مُّبِينٌ<sup>٣١</sup>

29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger<sup>x</sup> manifester.

وَلَمَّا جَاءَهُمْ الْحَقُّ قَالُوا هَذَا سِحْرٌ فَإِنَّا بِهِ كَفِرُونَ<sup>٣٢</sup>

30. And *lamma* (*when/ whence*) came (*to*) them the right<sup>x</sup> they<sup>z</sup> said: this (*is*) a magic and verily we (*are*) by it<sup>x</sup> unbelievers.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرِيبَيْنَ عَظِيمٍ<sup>٣٣</sup>

31. And they<sup>z</sup> said: *lawla* (*why have not) nuzzela* (*iteratively had been descended*) this Qur'aan<sup>x</sup> on a man, from the twain villages, w<sup>29</sup> great.

أَهُرُّ يَقِيسُونَ رَحْمَتَ رَبِّكَ تَعْنَ قَسْمَنَا بَيْنَهُمْ مَعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لَتَسْتَخِدْ بَعْضُهُمْ بَعْضًا سُحْرِيًّا وَرَحْمَتَ رَبِّكَ حَيْرٌ مِّمَّا يَجْمِعُونَ<sup>٣٤</sup>

32. Do they divide your<sup>t</sup> Lord's mercy;<sup>w</sup> We divided among them their living<sup>w</sup> in the life<sup>w</sup> (*of*) the world;<sup>w</sup> and We raised some (*of*) them above some ranks,<sup>w</sup> to *yattakhetha*<sup>30</sup> (*take and make*) some (*of*) them some subjugable; and your<sup>t</sup> Lord's mercy<sup>w</sup> (*is*) *khayron* (*choicer/ superior/ worthier*) than what they<sup>z</sup> gather.

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَيَحْدَدُ لَجَعْنَا لِمَنْ يَكْفُرُ بِالْحَرَمَةِ

33. And had that be the mankind an *ummatan*<sup>w</sup> (*one faith community/ a nation*)<sup>w</sup> one-she<sup>y</sup> surely We (*would have*) made for whomever [*he*] unbelieve by *Ar-*

<sup>26</sup> The word “براء” is stronger than “بريء” as “براء” is an infinitive noun. See the *التاج*. To *infinitize* “براء” absolutely is prefixed to it.

<sup>27</sup> The letter “ن” in “*الْعَمَاد*”, which *نون الوقاية او العماد*, *حيث لا يُستنقى عنها* by Arabic (*linguistic*) Rule, is called *سيهدين* “*ن*” by the speaker’s pronoun “*ي*.” The speaker’s pronoun “*ي*” in “*سيهدين*” is omitted, for “*الخفيف*” = “*العلفان*”, *لله الرحمن الرحيم*. See Ayat’s end harmony (*rhyme*). See *أعراب القرآن*, *للمحمود صافي* “*العلفان*” or *Ayat’s end harmony (rhyme)*. See *أعراب القرآن*, *للمحمود صافي* “*العلفان*” or *Ayat’s end harmony (rhyme)*.

<sup>28</sup> That is his sons, grandsons, and his progeny.

<sup>29</sup> That is either Mecca or Ta'if.

<sup>30</sup> The word “أَتَخْذَ” from “أَفْتَعَلْ” for “الْأَتَخْذَ” which is stated in *لسان العرب*; therefore, “أَتَخْذَ” is always taking and presuming some-thing about what was taken. Thus, it is *not* just the mere *taking*.

Rahma'ne for their houses ceilings<sup>x</sup> of silver<sup>w</sup> and ma'a'reja (*curvilinearly stairways*)<sup>x</sup> on it<sup>w</sup> ascend they.<sup>z</sup>

لِبُشِّيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجٍ  
عَلَيْهَا يَظْهَرُونَ ٣٣

34. And for their houses doors<sup>x</sup> and couches<sup>x</sup> on it<sup>w</sup> recline they.<sup>z</sup>

وَلِبُشِّيُوتِهِمْ أَثْوَابًا وَسُرُرًا عَلَيْهَا  
يَنَّخُونَ ٣٤

35. And zukhrofan (*gilded-adornment*); and en<sup>31</sup> (*not*) all tha'leka (*afar-that-it/ that*)<sup>x</sup> lamma (*but*)<sup>32</sup> a mata'ao<sup>33</sup> (*resource for a transitory worldly delight*) (*of*) the life<sup>w</sup> (*of*) the world;<sup>w</sup> and the Hereafter<sup>w</sup> enda (*by by Rule of*) your<sup>t</sup> Lord (*is*) for the muttaqeen<sup>x</sup> (*reverential guarders against Allah's displeasure*).<sup>x</sup>

وَزُخْرُفًا وَلَنْ كُلُّ ذَلِكَ لَمَّا  
مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ  
عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ٣٥

36. And whoever [he] purblinds a'n (*regarding*) thek're (*Qur'aan/ mention of*) Ar-Rahma'ne We destine for him a Satan, so [he] (is) for him a qareenon<sup>x</sup> (*mate/ associate*).<sup>x</sup>

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نَفِيقٌ  
لَهُ شَيْطَانٌ فَهُوَ لَهُ قَرِيبٌ ٣٦

37. And verily they surely assuredly repel them a'n (*off*) the path while they<sup>z</sup> reckon that they (are) muhta-doona<sup>34</sup> (*they who are divinely-guided*).

وَلَأَنَّهُمْ لَيَصْدُوُنَّهُمْ عَنِ السَّبِيلِ  
وَيَحْسِبُونَ أَنَّهُمْ مُهَدَّدُونَ ٣٧

38. Until edha (*when/ whereas*) [he] came (*to*) Us said [he]: yalayta (O, for a longing that) between me and [between] you<sup>g</sup> a distance<sup>x<sup>35</sup></sup> (*spanning*) the mashreqaine (*twain sunrise's loci*) so wretched (is) the qareenon<sup>x</sup> (*mate/ associate*).<sup>x</sup>

حَقٌّ إِذَا جَاءَنَا قَالَ يَنْلَيْتَ بَيْنَ  
وَبَيْنَكَ بَعْدَ الْمَسْرِقَيْنِ فَإِنَّ  
الْقَرِيبَيْنِ ٣٨

39. And never benefit you<sup>b</sup> today edh (*when/ since*) you<sup>c</sup> wronged;<sup>36</sup> that you<sup>b</sup> (*are*) in the torment partnering.

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ  
أَنْكُرُ فِي الْعَذَابِ مُسْتَرْكُونَ ٣٩

40. Do then you<sup>s</sup> (*make*) hear the ssomma (*deaf people*);<sup>37</sup> or tahdey ([you]<sup>s</sup> *divinely-guide*) the omya (*blind people*) and whomever [he] [was] in a misguidance manifester.

أَفَأَنْتَ تُشَيِّعُ الصُّمَّ أَوْ تَهْدِي الْمُعْمَلِ  
وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٌ ٤٠

41. So either [We] assuredly go<sup>38</sup> (*away*) by you<sup>g</sup> then verily We (*are*) from them avengers.

إِنَّمَا نَذَهَبُ إِلَيْكَ إِنَّا مِنْهُمْ مُنْقَمُونَ ٤١

42. Or [We] assuredly show you<sup>g</sup> which<sup>x</sup> We promised them, then verily We (*are*) over them Mug'tadderona (*Overcomeers/ Prevailers*).

أَوْ نُرِينَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَا  
عَلَيْهِمْ مُّقْتَدِرُونَ ٤٢

<sup>31</sup> The article “ان” is an article of negation = “not,” see اعراب القرآن، محمود صافي.

<sup>32</sup> The word “ـما” is an article of restriction or circumscription, meaning *but or but solely*, see اعراب القرآن، محمود صافي. That is it means a particle of exception, i.e.: “but.” See مفتي اللبيب and القطبى.

<sup>33</sup> The word “ـما” = “mata'ao” is rooted in the word “ـمـ” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

<sup>34</sup> See the Lexicon attached to this Translation regarding مهندون.

<sup>35</sup> That is *twice the distance* between the *sunrise at the Summer solstice* and the *sunrise at the winter solstice*.

<sup>36</sup> See the Lexicon attached to this Translation for فاعل الظلم = ظالم = “injustice-doer” and أظلم = “wronger.”

<sup>37</sup> The words صمّ, غميّ “all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. So, the transliteration.

<sup>38</sup> That is We take you away from: (1) city of Mecca, or (2) this life of the world.

43. So *istamsek*<sup>39</sup> (*let-assiduously-hold-on [you]*) by (*that*) which<sup>x</sup> (*had been*) revealed<sup>40</sup> to you; <sup>g</sup> verily you<sup>g</sup> (*are*) on *Sseratten* (*single and specific Path*) straight.
- فَاسْتَمْسِكْ يَا لَدَىٰ أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْقَيْمٍ ﴿٤٣﴾
44. And verily it<sup>x</sup> (*is*) surely a *theek'ron*<sup>x</sup> (*repute/message/Qur'aan*) for you<sup>g</sup> and for your<sup>n</sup> people; and will (*be*) questioned you.<sup>z41</sup>
- وَإِنَّهُ لَذَكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ شُتَّلُونَ ﴿٤٤﴾
45. And let-ask [*you*<sup>s</sup>] whom<sup>P</sup> W sent [of] before you<sup>g</sup> of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*<sup>w</sup> (*deities*)<sup>w</sup> (*to be*) worshipped they.<sup>z</sup>
- وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلَكَ إِنَّ رُسُلَنَا أَجَعَلْنَا مِنْ دُونِ الْرَّحْمَنِ إِلَّا هُنَّ يَعْبُدُونَ ﴿٤٥﴾
46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [*he*]: verily, I am the worlds-Lord's messenger.
- وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِعَيْنِنَا إِلَىٰ فِرْعَوْنَ وَمَلِائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then *lamma* (*when/whence*) [*he*] came (*to*) them by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*), *edha* (*suddenly/whereas*) they (*were*) of it<sup>w</sup> laughing<sup>42</sup> (*scornfully*).
- فَلَمَّا جَاءَهُمْ بِعَيْنِنَا إِذَا هُمْ يَتَّخِذُونَ ﴿٤٧﴾
48. And not We show them of an *Aya'ten*<sup>w</sup> (*miracle/sign/proof*) except it<sup>w</sup> (*is*) bigger than its<sup>w</sup> sister; and We took them by the torment, *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.<sup>z</sup>
- وَمَا تُرِيهُمْ مِنْ إِعْيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخْذَنَهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they<sup>z</sup> said: O, [*you*<sup>s</sup>] the magician,<sup>43</sup> let-invoke [*you*<sup>s</sup>] for us your<sup>t</sup> Lord by what [*He*] covenanted *enda* (*with/by*) you<sup>g</sup>; verily we surely (*are*) *muhtadoona*<sup>44</sup> (*they who are divinely-guided*).
- وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ إِمَّا عَاهَدْتَ عِنْدَكَ إِنَّا لَمْهَتَدُونَ ﴿٤٩﴾
50. Then *lamma* (*when/whence*) We doffed *a'n* (*off*) them the torment, *edha* (*suddenly/whereas*) they (*were*) infracting.
- فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَسْكُنُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [*he*]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and [*this-she*<sup>ym</sup>] the rivers<sup>x</sup> run<sup>w</sup> from under me;
- وَنَادَىٰ فِرْعَوْنٌ فِي قَوْمِهِ قَالَ يَنْقُومُ الَّتِي سَلِّي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَرُ

<sup>39</sup> The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to something; (7) having urinary obstruction (*blockage*).

<sup>40</sup> The word “أُوحِي” denotes at least six diverse meanings, *all for communicating; gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الْوَحْي” is fire or king. See *اللسان*.

<sup>41</sup> That is about it and your stand regarding it.

<sup>42</sup> It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح” = “ضحك عليه” (3) “سفر منه” = “ضحك منه”; (2) whereas “ضحك منه” = “ضحك به”; (4) “هزى به” = “ضحك عليه”; (5) “فاه وأخرج صوتاً مظهراً للسرور برق السحاب والزهر انشق وتفقد والعشب استبان والارض بدا نيتها” = “السحاب والزهر والعشب وضحك الأرض this great Ayah, “منها يسخرون” = “منها يضحكون” = “laughing” scornfully.

<sup>43</sup> According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of honor and glory, hence they were “glorifying” him by such a call to help them. See *القرطبي* and *اللسان*.

<sup>44</sup> See the Lexicon attached to this Translation regarding “muhtadoon” = مهتدون.

do then not discern/sight you.<sup>z</sup>

تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ٥١

52. Or am I *khayron* (*choicer/superior/worthier*) than this<sup>x</sup> who<sup>x</sup> he (*is*) *maheenon*<sup>45</sup> (*he who is feeble/miniscule/and despicable*) and almost not [*be*] manifests/elucidates.<sup>46</sup>

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ  
وَلَا يَكُادُ يُبَيِّنُ ٥٢

53. So *lawla* (*why have not been*) cast on him bracelets<sup>w</sup> of gold or came with him the angels *muqta'reeneena* (*made associatively/chummily/mates*).

فَلَوْلَا أُقْبِلَ عَلَيْهِ أَسْوَرٌ مِّنْ ذَهَبٍ أَوْ  
جَاءَ مَعَهُ الْمَلِئَكَةُ مُقْتَرِنِينَ ٥٣

54. So *estakhaffaa*<sup>47</sup> ([*be*] prompted into levity/bluffly to go along in astray) his people; so they<sup>z</sup> obeyed him; verily they were people *fa'seqenna* (*rebels vis-à-vis Allah's command*).

فَاسْتَخَفَ قَوْمًا، فَأَطَاعُوهُ إِنَّهُمْ  
كَانُوا فَوْمًا فَسِقِينَ ٥٤

55. So *lamma* (*when/whence*) they<sup>z</sup> ired<sup>48</sup> Us We revenged from them; so We drowned them wholes.

فَلَمَّا ءَاسَفُوكُمْ أَنْتَقَمْنَا مِنْهُمْ  
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ٥٥

56. Then We made them antecedents and an example-/parable for the lasts.

فَجَعَلْنَاهُمْ سَلَفًا وَمَتَّلًا لِلآخِرِينَ ٥٦

57. And *lamma* (*when/whence*) (*had been*) struck Mariama's (Mary's) son a parable/example<sup>x</sup> *edha* (*suddenly/whereas*) your<sup>t</sup> people from him they<sup>z</sup> clamor/repulse.

وَلَمَّا صُرِبَ أَبُنْ مَرْيَمَ مَثَلًا إِذَا  
قَوْمُكَ وَمِنْهُ يَصِدُّوكَ ٥٧

58. And they<sup>z</sup> said: are our *aa'leha'to*<sup>w</sup> (*deities*)<sup>w</sup> *khayron* (*choicer/superior/worthier*) or he; not they<sup>z</sup> struck it<sup>x</sup> for you<sup>g</sup> except contentiously; rather they (*are*) people *kha'ssemona* (*iteratively disputers/litigators*).

وَقَالُوا إِنَّا لِهَمَنَّا خَيْرٌ أَمْ هُوَ مَا  
صَرَبُوكُمْ لَكُمْ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ  
حَصَمُونَ ٥٨

59. En (*not*) he except an *abdon*<sup>49</sup> (*a slave*), *an'ama*<sup>50</sup> (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on him; and We made him a parable/example for Israel's sons.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ  
وَجَعَلْنَاهُ مَثَلًا لِتَبَيَّنِ إِسْرَائِيلَ ٥٩

60. And if<sup>51</sup> [We] will surely We made of you<sup>b</sup> angels in the Earth<sup>w</sup> succeeding.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَيَّكَةً فِي  
الْأَرْضِ يَخْلُقُونَ ٦٠

<sup>45</sup> The word “*maheen*” is singular, masculine, objective, noun meaning: *he who is feeble, minuscule, and despicable*.

<sup>46</sup> Perhaps this is in reference to the lisp in Moses' tongue.

<sup>47</sup> The word “استخف” has several meanings, such as, applicable here, and Allah knows best, is حمله استغفالا “<sup>بِالاتِّباعِ الْغَيِّ</sup>” i.e. prompted him bluffly to go along in astray. So “استخف” here means: “*he prompted into levity/bluffly to go along in astray*.” See the *الهادى* and *اللسان*.

<sup>48</sup> The word “اسفونا” = caused our ire or “ired Us.” See *كتاب العين لـ الفراهيدي*.

<sup>49</sup> The word “*abdon*” = “slave,” the denotation of this word is vastly paradoxical with respect to *Allah vis-à-vis the humans*. See the Lexicon attached to this Translation for an elaboration.

<sup>50</sup> The word “انع” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انع.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>51</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *هشام* مغنى *البيب*, ابن هشام.

61. And verily he/it<sup>x52</sup> (is) surely a knowledge for The Hour;<sup>w</sup> so let not [you<sup>s</sup>] assuredly dubitate by it;<sup>w</sup> and *ettab'aon'e* (*let-you<sup>r</sup> closely-follow [me]<sup>53</sup>*); this (is) *Sseratton* (*road/way*) straight.
- وَإِنَّهُ لِعِلْمٍ لِسَاعَةٍ فَلَا تَمُرِّنْ بِهَا  
وَأَتَيْعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٩﴾
62. And let not assuredly repel you<sup>b</sup> the Satan; verily he (is) for you<sup>b</sup> a foe<sup>54</sup> manifester.
- وَلَا يَصْدِنُكُمُ الشَّيْطَنُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠﴾
63. And *lamma* (*when/whence*) came *Esa* (*Jesus*) by the evidences-she<sup>v</sup> [*he*] said: *qad* (*already and affirmatively*) I came (*to*) you<sup>b</sup> by the *hekma'tey*<sup>w55</sup> (*wisdom*)<sup>w56</sup> and to [I] manifest for you<sup>b</sup> some (*of*) which<sup>x</sup> you<sup>z</sup> differ in it,<sup>x</sup> so *ettaqo* (*let reverentially guard you<sup>r</sup> not to displease*) Allah and let-you<sup>r</sup> obey [*me*].<sup>57</sup>
- وَلَمَّا جَاءَ عِيسَى بِالْبِيَتِ قَالَ قَدْ جَئْنُكُمْ بِالْحِكْمَةِ وَلَا يَرِينَكُمْ بَعْضَ الَّذِي تَخْيَلُونَ فِيهِ فَانْقُوا إِلَّا وَأَطِيعُونَ ﴿٢١﴾
64. Verily Allah, He (is) my Lord and your<sup>n</sup> Lord; so let-you<sup>r</sup> worship Him; this (is) *Sseratton* (*road/way*) straight.
- إِنَّ اللَّهَ هُوَ رَبُّ وَرَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢٢﴾
65. So differed the parties of among them; so *waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for whom<sup>r</sup> *dhalamo*<sup>58</sup> (*they<sup>r</sup> wronged*) of a painful torment day.
- فَأَخْتَافَ الْأَحْرَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ أَلِيمٍ ﴿٢٣﴾
66. Do they<sup>z</sup> wait except The Hour<sup>w</sup> that [*irw*] *ta'ateyahomw* (*approaches/comes-to them*)<sup>w</sup> suddenly<sup>w</sup> while they not perceive.
- هَلْ يَنْظُرُونَ إِلَّا السَّاعَةُ أَنْ تَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٤﴾
67. The *akhella*<sup>59</sup> (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe,<sup>60</sup> except the *muttaqeena*<sup>x</sup> (*they who reverentially guard against Allah's displeasure*).
- الْأَخْلَاءُ يَوْمَئِنُ بَعْضُهُمْ لِبَعْضٍ عَدُوٌ إِلَّا الْمُتَّقِينَ ﴿٢٥﴾

<sup>52</sup> Qur'aan commentators *differ* as to the pronoun “ه” in “إِنَّهُ.” Some say it refers to *Isa* (*Jesus*) and his *return* to Earth expressing definitive *knowledge* regarding the nigh of the Hour. And others say it refers to the *Qur'aan* as containing knowledge with respect to the Hour and the *end* of Time. In fact some read the word “لِعْلَمُ” meaning a “sign, or a mark” of the nearness of *The Hour of Resurrection*. See *القرطبي*.

<sup>53</sup> The letter “نون الوقاية او العمد، حيث لا يستغني عنها” in “فَاتَّبعُونَ” by Arabic (*linguistic*) Rule, is called “precedes the speaker's pronoun ‘ي.’” The speaker's pronoun “ي” is omitted, for “التحفيف” = *إعراب القرآن، لمحمد صافي*

<sup>54</sup> The word “عدوٌ,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهادى* and *السان*.

<sup>55</sup> The English word “*wisdom*,” *inextricably linked* to human *deficient knowledge* and *incomplete experience*, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*.” See footnote # 192 of earlier, or the Lexicon attached to this *Translation*, for an exposition of the word “*hekma*.”

<sup>56</sup> *Ibid.*

<sup>57</sup> See footnote 53 above only here regarding *اطيعون*.

<sup>58</sup> The word “ظالم” = “ظالم” and “ظلم” = “wronged.”

<sup>59</sup> The word “أَخْلَاءُ” is “*ultimate-faithful-friends*,” i.e. friends without any “خَلَلٌ” = *defect*. *English* as well as *Arabic-English* dictionaries almost *all do not* have an entry for “خَلَلٌ.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*. Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable open expression* of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of “خَلَلٌ” as stated in *The Qur'aan*. That is why I chose to express “خَلَلٌ” as “*ultimate-faithful-friendship*” and “*akhella*” as “*ultimate faithful friends*.”

<sup>60</sup> See footnote 54 above regarding “عدوٌ.”

68. O, [My]<sup>61</sup> eba'de (*worshippers/submitters/slaves*): neither fear (is) on you<sup>b</sup> today and nor you<sup>f</sup> sadden. يَنْعِبَادُ لَا حَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ مَحْزُونُونَ ﴿٦١﴾
69. Who<sup>r</sup> believed they<sup>z</sup> by Our Aya'te<sup>w</sup> (*messages/signs/proofs*) and they<sup>z</sup> [were] Muslims. الَّذِينَ إِمَانُوا بِغَايَتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٢﴾
70. Let enter you<sup>z</sup> the Paradise<sup>w</sup> you<sup>f</sup> and your<sup>n</sup> spouses (*wives*)<sup>62</sup> tohbaroona<sup>63</sup> (*you*<sup>x</sup> are to be extended hospitality and delight/high honors/and the most pleasing sounds-all with apparent indications). ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تَحْبُرُونَ ﴿٦٣﴾
71. (To be) circumambulated on them by platters of gold and goblets;<sup>x</sup> and in it<sup>w</sup> what wish it<sup>x</sup> the selves<sup>w</sup> and delectate<sup>w</sup> the eyes;<sup>w</sup> and you<sup>f</sup> (are) in it<sup>w</sup> immortals. يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ وَأَكَابِرٍ وَفِيهَا مَا نَشَاءِ الْأَنْفُسُ وَنَلَدُ الْأَعْيُنُ وَأَنْتُمْ فِيهَا حَلِيلُونَ ﴿٦٤﴾
72. And telka<sup>w</sup> (*she-that afar it<sup>w</sup>/it<sup>w</sup>*) (is) the Paradise<sup>w</sup> which<sup>64</sup> you<sup>z</sup> (*had been*) bequeathed it<sup>w</sup> by what you<sup>c</sup> were working. وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٥﴾
73. For you<sup>b</sup> in it<sup>w</sup> a multitudinous<sup>w</sup> fruit<sup>w</sup><sup>65</sup> from it<sup>w</sup> you<sup>z</sup> eat. لَكُمْ فِيهَا فَرِكَاهٌ كَثِيرٌ مِّنْهَا تَأْكُلُونَ ﴿٦٦﴾
74. Verily the criminals (are) in Hell's<sup>w</sup> torment immortals they.<sup>z</sup> إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ حَلِيلُونَ ﴿٦٧﴾
75. Not (to be) abated a'n (off) them and they (are) in it<sup>x</sup> mublesoona<sup>x</sup> (*ones that are nonplused*). لَا يَقْرَأُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٦٨﴾
76. And not We wronged<sup>66</sup> them; [and,] but they were the dha'lemeena<sup>67</sup> (*injustice-doers*). وَمَا ظَلَمَنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٦٩﴾
77. And they<sup>z</sup> called: O, Maliko<sup>68</sup> (*Custodian Angel of Hell*) let judge/finish<sup>69</sup> on/over us your<sup>t</sup> Lord; said [he]: verily you<sup>b</sup> (are) ma'kethona (stayers/remainders). وَقَادُوا يَمِيلَكُ لِيَقْضِي عَلَيْنَا رَبِّكُ فَقَالَ إِنَّكُمْ مَنْكُثُونَ ﴿٧٠﴾
78. Laqad (verily, already and affirmatively) We came (to) you<sup>b</sup> by the right;<sup>x</sup> [and,] but most (of) you<sup>b</sup> for the right<sup>x</sup> (are) dislikers. لَقَدْ حِسْنَكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرُكُمْ لِلْحَقِّ كَهُونَ ﴿٧١﴾

<sup>61</sup> The speaker's pronoun "ي" in "عبد," by Arabic (*linguistic*) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (*rhyme*). See *إعراب القرآن*, *للمحود صافي*

<sup>62</sup> The word "زوج" in "أزواجكم" = "زوج" = husband or wives. Hence, "زوج" = "husband, and she is "زوج" and "زوجة" = wife. See *اللسان*. The addressees here are the men.

<sup>63</sup> The word "تجبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See *تفسير الطبرى* and *الياج*.

<sup>64</sup> The word "Paradise" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence<sup>w</sup>.

<sup>65</sup> The word "فراكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by<sup>w</sup>.

<sup>66</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظالم" = "wronger."

<sup>67</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>68</sup> The Custodian Angel of the Hellfire. See commentary of *القطبي*.

<sup>69</sup> That is: let your Lord deprive us of life, better than the torment being inflicted upon them.

79. Or they<sup>z</sup> determined/sanctioned a matter; so verily We (are) determiners/sanctioners.

أَمْ أَتَرْمَوْا أَمْرًا فَإِنَا مُبِرِّمُونَ ٦٩

80. Or they<sup>z</sup> reckon/assume (that) surely We hear not their secret and their *najwa* (*private-counsel*);<sup>w</sup> *bala*<sup>70</sup> (*certainly not*); and Our messengers<sup>x</sup> *laday*<sup>71</sup> (*directly and possessively are by*) them they<sup>z</sup> write.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سَرَّهُمْ  
وَجَنُودُهُمْ بَلْ كَمْ وَسْلَنَا لَدَهُمْ يَكْتُبُونَ  
﴿٦٩﴾

81. Let-say [you<sup>s</sup>]: *en* (if) [was] for *Ar-Rahma'*ne a son, then verily I am the worshippers' first.

قُلْ إِنْ كَانَ لِرَحْمَنِ وَلَدٌ فَإِنَا أَوْلَى  
الْعَبْدِينَ ٨١

82. *Subhana*<sup>72</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Lord (of) the Heavens<sup>w</sup> and the Earth;<sup>w</sup> the *Arshe's*<sup>x</sup><sup>73</sup> (*Throne of Kingship*) Lord *a'n* (*off*) what describe they.<sup>z</sup>

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ  
الْعَرْشِ عَمَّا يَصِيفُونَ ٨٢

83. So leave them wade and play, until *youlaqo* (*they<sup>z</sup> encounter/meet*) their day which<sup>x</sup> they<sup>z</sup> (are) (being) promised.

فَذَرْهُمْ يَخْوُضُوا وَلَيَعْبُو حَتَّىٰ يُلْقَوُا  
يَوْمَهُمُ الَّذِي يُوعَدُونَ ٨٣

84. And He Who (is) in the Heaven<sup>w</sup> an *Elahon* (*a Deity*) and in the Earth<sup>w</sup> an *Elahon*; and He (is) The *Hakeemo*<sup>74</sup> (*infinite hekma*<sup>75</sup> Possessor), The Omniscient.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي  
الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ٨٤

85. *Tabaraka*<sup>76</sup> ([He] mutually aggrandized and blessed massive good and worth) Who for Him (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and what (is) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's<sup>w</sup> knowledge;<sup>x</sup> and to Him (are to be) returned you.<sup>z</sup>

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمٌ  
السَّاعَةُ وَإِلَيْهِ تُرْجَعُونَ ٨٥

86. And not possess who<sup>r</sup> they<sup>z</sup> invoke of lesser than-/without Him the intercession<sup>w</sup> except whomever [he] witnessed by the right while they know.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ الْكَفَعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ  
وَهُمْ يَعْلَمُونَ ٨٦

<sup>70</sup> The word “*bala*= “certainly-not” is absolutely *not* synonymous to “yes”=“نعم” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

<sup>71</sup> The word “*laday*” in “*لَدَنْ*” from “*لَدَنْ*” is closer than “*عَنْ*” as you can say: “عَنْ دِيَهُمْ” thus, “*لَدَنْ*” which closer spatially and more specific. So, “directly and possessively are by” (them) seems to indicate such closeness. See the *اللسان*.

<sup>72</sup> The word “*subhana*= “*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبخات*” or “*سبحان*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*= “*سبحان*” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>73</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>74</sup> See the Lexicon attached to this Translation for an exposition on the words “*الْحَكِيمُ*” and “*حَكِيمٌ*.”

<sup>75</sup> See the Lexicon attached to this Translation for “*hekma*.”

<sup>76</sup> See the Lexicon attached to this Translation for this important word “*تبارك*.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

87. And *la'en* (indeed if) you<sup>h</sup> asked them: Who<sup>a</sup> created them; surely assuredly<sup>77</sup> say they:<sup>z</sup> Allah; then wherefrom<sup>78</sup> *yo'afakoona*<sup>79</sup> (they:<sup>z</sup> are off-right dissuaded/ are dissuaded speciously).

وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقُوهُمْ لَيَقُولُنَّ اللَّهُ  
فَإِنَّهُ يُوقَنُونَ AV

88. And his say:<sup>x80</sup> O, my Lord; verily those (*are*) people believing not.

وَقَيْلِهِ يَكْرِبُ إِنَّ هَؤُلَاءِ قَوْمٌ لَا  
يُؤْمِنُونَ AM

89. So let-pardon [you<sup>s</sup>] *a'n* (regarding) them and let-say [you<sup>s</sup>]: peace; so will know they.<sup>z</sup>

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسُوفَ يَعْلَمُونَ AS



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Ha'meem*.<sup>1</sup>

حَمٌ

2. By<sup>2</sup> The Book<sup>x</sup> the manifester.

وَالْكِتَابِ الْمُبَيِّنِ 1

3. Verily We descended it<sup>x</sup> in a night-she<sup>y</sup> blessed-she,<sup>y3</sup> verily We were warners.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَرَّكَةٍ إِنَّا كُنَّا  
مُنذِرِينَ 2

4. In it<sup>w</sup> (*to be/ being*) sundered every matter<sup>x</sup> *hakeemen*<sup>x4</sup> (*infinite hekmal*<sup>5</sup> possessor).

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٌ 3

5. A command<sup>x</sup> from *endana* (*by munificence of/ by Rule of Us*); verily We were senders.

أَمْرًا مِّنْ عَنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ 4

6. A mercy<sup>w</sup> from your<sup>t</sup> Lord; verily He (*is*) The *Sameeo*<sup>6</sup> (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ 5

7. The Heavens'<sup>w</sup> and the Earth's<sup>w</sup> Lord and what (*are*) between them both, *en* (*if*) you<sup>c</sup> were *moqeneena* (*certitude possessors*).

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا إِنْ كُنْتُمْ مُّوقِنِينَ 6

<sup>77</sup> The word "ال" in "ليقولنَّ" is a *juratory*"<sup>=</sup> "الْتَّأكِيد" i.e. affirmation, expressed here by "assuredly".

<sup>78</sup> The word "أَنِي" is a multi-meaning adverbial particle: wherfrom, when, how-so, where.

<sup>79</sup> The word "يُوْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concotion.

<sup>80</sup> The word "قَيْلِهِ" is made up of "قَيْلٌ" and the pronoun "هُوَ" belongs to the Messenger. +

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "الكتاب" "الكتاب" so we start with the word "by" and not "و" as "و" will not suffice the meaning in this case.

<sup>3</sup> In Arabic the word "ليلة" is a feminine gender per se. So, any adjective modifying it is feminized by\*\*.

<sup>4</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم."

<sup>5</sup> See the Lexicon attached to this Translation for "hekma."

<sup>6</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسْمِع" ."

8. No an *elaha* (*a deity*) except Him; [He] quickens and [He] deadens,<sup>7</sup> your<sup>n</sup> Lord and Lord (*of*) your<sup>n</sup> fathers-the-firsts.' لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمْتَدِّدُ رَبُّكُمْ وَرَبُّ عَابِرِكُمُ الْأَوَّلِينَ ٨
9. Rather they (*are*) in a doubt playing. بَلْ هُمْ فِي شَكٍ يَلْعَبُونَ ٩
10. So let-[*you*<sup>s</sup>] watch<sup>8</sup>/observe a day (*when*) *ta'tey*<sup>w</sup> ([it<sup>w</sup>] *haps/comes*)<sup>w</sup> the Heaven<sup>w</sup> by a smoke<sup>x</sup> manifester.<sup>x</sup> فَارْتَقَبْ يَوْمًا تَأْنِي السَّمَاءَ بِدُخَانٍ مُّبِينٍ ١٠
11. [*It*<sup>x</sup>] overlays the mankind; this<sup>x</sup> (*is*) a torment, painful. يَعْنِي النَّاسُ هَذَا عَذَابٌ أَلِيمٌ ١١
12. (O), our Lord: let-doff<sup>9</sup> *a'n* (*off*) us [*You*<sup>s</sup>] the torment; verily we (*are*) believers. رَبُّنَا أَكْشَفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ١٢
13. Wherefrom<sup>10</sup> for them the reminiscence<sup>w</sup> /remembrance<sup>w</sup><sup>11</sup> and *qad* (*already and affirmatively*) came<sup>x</sup> (*to*) them a messenger<sup>x</sup> manifester.<sup>x</sup> أَنَّ هُمْ ذَكَرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ١٣
14. Afterwards they<sup>z</sup> diverted *a'n* (*off*) him and they<sup>z</sup> said: *moallamon* (*he that was taught*) a maniac.<sup>12</sup> ثُمَّ نَوَّلُوا عَنْهُ وَقَالُوا مَعْلُومٌ مَجْنُونٌ ١٤
15. Verily We (*are*) doffing<sup>13</sup> the torment a little; verily you<sup>b</sup> (*are*) returnees.<sup>x</sup> إِنَّا كَاشِفُ الْعَذَابِ قَلِيلًا إِنَّكُمْ عَادِدُونَ ١٥
16. Day [We] seize the seizing<sup>w</sup> the *kubra*<sup>w</sup><sup>14</sup> (*biggest*<sup>w</sup>); verily We (*are*) revengers. يَوْمَ نَطْشُ الْبَطْشَةَ أَكْبَرَى إِنَّا مُنَقِّمُونَ ١٦
17. And *laqad* (*verily, already and affirmatively*) We essayed before them Pharaoh's people and came (*to*) them a messenger<sup>x</sup> *kareemon*<sup>x</sup><sup>15</sup> (*bounty-giver and ennobler*). وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمٌ فِرَغُوتْ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ١٧
18. That *addo*<sup>16</sup> (*let-you<sup>x</sup> personally deliver/perform your<sup>n</sup> full obligations*) to me Allah's *eba'da* (*worshippers/submitters/slaves*);<sup>x</sup> verily I, for you<sup>b</sup> a messenger<sup>x</sup> trustworthy.<sup>x</sup> أَنْ أَدْوِ إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٨

7 The word “يُمْتَدِّ” in “أَمَاتْ” is the *transitive verb to deprive of life*. See Merriam Webster’s Unabridged Dictionary.

8 The word “أَرْتَقَبْ” = “observe,” means “wait for.”

9 The phrase “أَكْشَفْ عَنَّا” is an Arabic tongue expression meaning *let-doff/remove off us*.

10 The word “أَنَّ” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

11 The word “ذَكَرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (Surah 6: 68).

12 The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

13 See footnote 9 above regarding “uncover.”

14 The word “الْبَطْشَةَ” is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word “الْكَبْرَى” is the feminine of “الْأَكْبَرُ” = “the biggest.” See الْهَادِي.

15 The word “*kareem*”= “*krīm*” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the *Introduction* to this Translation. Summarily: *bounty-giver ennobler and of many uses/effects*.

16 With respect the word “*addo*,” it is to be noted that it is from “أَدَاءٌ,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee* *in person* or in certain circumstances the *payee's legal representative*. This is in contrast to “*waffa*”= “*وَفَى*” *paid the full obligations in any way*.

19. And that not heighten you<sup>z</sup> on Allah; verily I am *aa'teykum* (*coming to you<sup>c</sup>*) by an authority<sup>x</sup> manifester.<sup>x</sup> وَأَن لَا تَعْلُوْا عَلَى اللَّهِ إِنْ مَا تَكُونُ سُلْطَانِي  
مُئِنِّينٌ ١٩
20. And verily I refused by my Lord and your<sup>n</sup> Lord that you<sup>z</sup> stone [me].<sup>17</sup> وَلَقَنِي عُذْتُ بِرَبِّ وَرَبِّكُو أَن تَرْجُمُونَ ٢٠
21. And *en* (*if*) not you<sup>z</sup> believed for me, so *ea'tazelo'ne* (*let-you<sup>z</sup> detach/isolate from [me]*).<sup>18</sup> وَلَإِن لَّرْ تُؤْمِنُوا لِي فَاعْتَذُلُونَ ٢١
22. So [*he*] invoked his Lord: verily these (*are*) people<sup>x</sup> criminals.<sup>x</sup> فَدَعَا رَبَّهُ أَن هَذِلَّةُ قَوْمٌ شَجِرُونَ ٢٢
23. So *as'rey*<sup>19</sup> (*let-[you<sup>s</sup>]: nocturnally-tread/tread*) by My *eba'de*<sup>x</sup> (*worshippers/submitters/slaves*) nightly; verily you<sup>b</sup> *mutta-ba'ona* (*are to be closely-followed*). فَأَسْرِي بِعِبَادِي لَيَّا إِنَّكُمْ مُتَّبِعُونَ ٢٣
24. And let-[*you<sup>s</sup>*] the sea *rahwan*<sup>20</sup> (*quiet/furrow/depressed and its both sides raised*); verily they (*are*) soldiers *mughra-ghoona*<sup>x21</sup> (*they who are to be drowned*). وَأَنْتُكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنُدٌ مُغَرَّفُونَ ٢٤
25. How-many<sup>22</sup> they<sup>z</sup> left of gardens<sup>w</sup> and wells.<sup>w</sup> كَمْ تَرَكُوكُمْ مِنْ جَنَّاتٍ وَعِيُونٍ ٢٥
26. And *zoro'en*<sup>23</sup> (*green standing crops, just before harvesting, or the vegetations after sprouting*) and a *maqa'men* (*status-station<sup>x</sup>*) *kareemen*<sup>x24</sup> (*bounty-giver and ennobler*). وَذُرْعَعٌ وَمَقَامٌ كَرِيمٌ ٢٦
27. And a boon<sup>w</sup> they<sup>z</sup> were in it<sup>w</sup> *fa'keyheenda*<sup>26</sup> (*amusers/fruit givers/fruit possessors*). وَتَعْمَلُ كَانُوا فِيهَا فَتِكِهِينَ ٢٧
28. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> and We bequeathed it<sup>w</sup> a people others. كَذَلِكَ وَأَوْرَثْنَاهَا فَوْمًا إِخْرَيْنَ ٢٨
29. So not wept<sup>w</sup> over them the Heaven<sup>w</sup> and the Earth;<sup>w</sup> and not they<sup>z</sup> were *mundhareend*<sup>27</sup> (*they who were reprieved*). فَمَا بَكَّتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ٢٩

<sup>17</sup> The word “ترجمون” the derivative from “جم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter “ن” in “ترجمون” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد,” “ترجمون” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “ترجمون” is omitted, for “التحقيق,” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمد صافي

<sup>18</sup> That is you leave me alone and not punish me or annoy me. Also, the speaker’s pronoun “ي” in “فاتعذلون” by Arabic (linguistic) Rule, is omitted, for “التحقيق,” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See اعراب القرآن، لمحمد صافي

<sup>19</sup> The word “سرى” is literally: *nocturnal-ambulating/treading*. See اللسان. But this *nightly* is for more emphasis.

<sup>20</sup> The word “رهو” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/depressed-and-its-sides-raised,” or “quiet-and-opened?” Clearly there is no English equivalent for the اللتاج، الهادي = الرهو من الأرض ما اطمأن من الأرض وارتفعت جوانبه. See زهوا

<sup>21</sup> The word “mugragoon” is *muscular, objective, plural noun* meaning: *the ones who are to be drowned*.

<sup>22</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>23</sup> See the Lexicon attached to this Translation for this rather important word.

<sup>24</sup> See footnote 15 above regarding “kareem”= كريم.”

<sup>25</sup> See the Lexicon attached to this Translation for “ne'amah” (“boon”).

<sup>26</sup> The word “fa'keyboon” is masculine, plural noun, with two distinct meanings: (1) *amusers*, (2) *fruit giver or fruit possessor*.

<sup>27</sup> The word “mundhareen” is *muscular, objective, plural noun* meaning: *ones who were reprieved*.

30. And *laqad* (verily, already and affirmatively) *najjayna* (We iteratively delivered) Israel's sons from the torment<sup>x</sup> the humiliative.<sup>x</sup>
- وَلَقَدْ نَجَّانَا بَيْنَ إِسْرَئِيلَ مِنَ الْعَذَابِ  
الْمُهَمِّينَ ٢٣
31. From Pharaoh; verily he [was] high of the exceeders.<sup>x<sup>28</sup></sup>
- مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ ٢٤
32. And *laqad* (verily, already and affirmatively) We chose them on a knowledge over the worlds.<sup>x</sup>
- وَلَقَدْ أَخْرَجْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ٢٥
33. And *aa'taynahom* (We accorded them) of the *Aya'te<sup>w</sup>* (miracles/signs/proofs) what (*is*) in it<sup>x</sup> an essay<sup>x</sup> manifester.<sup>x</sup>
- وَأَيْنَتُهُمْ مِنْ آتَيْنَا مَا فِيهِ بَلَّوْا مُبِينٌ ٢٦
34. Verily these surely say.
- إِنَّ هَؤُلَاءِ لَيَقُولُونَ ٢٧
35. *En* (not) it<sup>w</sup> except our dying-she<sup>y</sup> the first<sup>w</sup> and not we surely (are) *munshareenā*<sup>29</sup> (*they that are to be resurrected*).
- إِنْ هِيَ إِلَّا مَوْتَنَا الْأَوَّلُ وَمَا تَحْمَلُ  
يُمْشَرِّنَ ٢٨
36. So *ea'to*<sup>x</sup> (*let-you<sup>x</sup> bring/cause to come*)<sup>x</sup> by our fathers, *en* (*if*) you<sup>c</sup> were *ssa'deena* (*always truth enforcers*).
- فَأَتُوا يَعَابَنَا إِنْ كُنْتُمْ صَادِقِينَ ٢٩
37. Are they *khayron* (*choicer/superior/worthier*) or *Tobba'a*'s people; and who<sup>r</sup> of before them; We perished them; verily they were criminals.<sup>x</sup>
- أَهُمْ خَيْرٌ أَمْ قَوْمٌ شَجَاعٌ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ٣٠
38. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them-both playfully.
- وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينٌ ٣١
39. Not We created them both except by the right;<sup>x</sup> [and,] but most (*of*) them not know.
- مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٢
40. Verily the Sunderance<sup>x<sup>30</sup></sup> (*Judgment*) Day (*is*) their appointment wholes.
- إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجَمِيعُهُمْ ٣٣
41. Day not suffices/enriches<sup>31</sup> a guardian *a'n* (*regarding*) guardian a thing; and not they (*are to be*) succored.
- يَوْمٌ لَا يَغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرُونَ ٣٤
42. Except whom<sup>P</sup> Allah *ra'hema*<sup>32</sup> (*mercy-gave*); verily He (*is*) The Mighty *Ar-Rabeemo* (*The iterative mercy Giver*).
- إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الْرَّحِيمُ ٣٥

<sup>28</sup> The word “المسرفيين” is not exclusively in the *wherewithals*, as *may first appear*, but *rashness* in word, or action.<sup>29</sup> The word “*munshareen*” is muscular, objective, plural noun meaning: *ones who are to be resurrected*.<sup>30</sup> That is Day of sound-determination which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.<sup>31</sup> The word “يغنى” has double meanings: (1) suffices, (2) enriches.<sup>32</sup> The word “رَحْمَة” = “mercy” in Arabic “رَحْمَة” is *unlike* its English equivalent, in that “رَحْمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever meried Allah* which cannot be said in correct English, as there is *no* such word as “mercied.”

43. Verily tree<sup>w</sup> (of) the *zaggoomen*<sup>33</sup> (*most distasteful and evil fruit in Hell*). إِنَّ شَجَرَةَ الْزَّقْوُمِ ﴿٤٣﴾
44. (*It<sup>w</sup> is*) *tta'aamo<sup>x</sup>* (*wheat/edible/food-grains*)<sup>x</sup> (*of*) the *athee'me* (*repetitive/iterative sinner*). طَعَامُ الْأَتِيشِ ﴿٤٤﴾
45. (*It<sup>x</sup> is*) as the *muh'le<sup>x</sup>* (*molten brass*) boiling<sup>x</sup> in the bellies.<sup>x</sup> كَالْمُهَلَّ يَغْلي فِي الْبَطْوَنِ ﴿٤٥﴾
46. Like boiling (*of*) the *hameemen*<sup>34</sup> (*maximally heated water*). كَغَليِ الْحَمِيمِ ﴿٤٦﴾
47. Let-you<sup>z</sup> take him then let-drag him you<sup>z</sup> to the *Jaheeme's*<sup>35</sup> (*intensely-blazing Fire*<sup>w</sup>) midst. خُذُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
48. Afterwards *ssobbo* (*let-descend/pour you<sup>z</sup>*) atop his head of the *hameemen*<sup>36</sup> (*maximally: heated/cooled water*) torment. ثُمَّ صُبِّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
49. Let-taste [*you<sup>s</sup>*]; verily you<sup>g</sup> you<sup>s</sup> (*are*) the mighty, the *kareemo*<sup>37</sup> (*bounty-giver/ennobler/enabler of usable trait*). ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾
50. Verily this (*is*) what you<sup>c</sup> were by it<sup>x</sup> dubitating. إِنَّ هَذَا مَا كُنْتُ بِهِ تَمَرُونَ ﴿٥٠﴾
51. Verily the *mutaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in a *maqa'men* (*status<sup>x</sup>/station<sup>x</sup>*) *ameenen* (*iteratively-secure<sup>x</sup>*). إِنَّ الْمُتَقِينَ فِي مَقَامِ أَمِينٍ ﴿٥١﴾
52. In paradises<sup>w</sup> / gardens<sup>w</sup> and wells.<sup>w</sup> فِي جَنَّاتٍ وَعَيْوَنٍ ﴿٥٢﴾
53. They<sup>z</sup> dress of *sundosen* (*fine-silk*) and *istabraqen* (*rich-brocade*) mutually fronting (*tête-à-tête*). يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقْبِلِينَ ﴿٥٣﴾
54. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> and We wedded-/paired them by *hooren-een*<sup>w</sup> (*females of fair skin, large eyes whose white is very white and the black is very black*). كَذَلِكَ وَنَوَّجْتُهُمْ بِحُورٍ عَيْنٍ ﴿٥٤﴾
55. They<sup>z</sup> call/summon in it<sup>w</sup> by every fruit<sup>w</sup><sup>38</sup> *ameneena* (*self-safety-securers<sup>x</sup>*). يَدْعُونَ فِيهَا بِكُلِّ فَنِكَمَةٍ إِمَّا مُنِينَ ﴿٥٥﴾
56. Not taste they<sup>z</sup> in it<sup>w</sup> the death except the dying-she<sup>y</sup> the first;<sup>w</sup> and [He] precluded them the *Jaheeme's*<sup>39</sup> (*intensely-blazing Fire*<sup>w</sup>)'s torment.<sup>x</sup> لَا يَدْوُونَ فِيهَا بِكُلِّ فَنِكَمَةٍ إِلَّا الْمَوْتَةُ الْأُولَئِكَ وَوَقَهُمْ عَذَابُ الْجَحِيمِ ﴿٥٦﴾

<sup>33</sup> A tree in the midst of Hell.<sup>34</sup> The word “*hameem*=“**حَمِيم**,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*=“**حَمِيم**,” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* and *third*: possessors of mutual affections towards another; and *fourth*: relative or a friend. See **اللسان**.<sup>35</sup> The word “**الجَحِيم**” is proper noun, but it means *intensely blazing fire*. See **الراغب**.<sup>36</sup> See footnote 34 above regarding **حَمِيم**.<sup>37</sup> See footnote 15 for the word: “*kareem*=“**كَرِيم**,”<sup>38</sup> The word “**فَاكِهَة**” = “*fruit*” in Arabic is *feminine-gender*. Hence it is *feminized* by.<sup>w</sup><sup>39</sup> See footnote 35 above regarding *Jaheim*.

57. A munificence<sup>x</sup> from your<sup>t</sup> Lord; *tha'leka (afar-that-it/that) it<sup>x</sup>* (*is*) the win<sup>x</sup> the great.<sup>x</sup> فَضْلًا مِنْ رَبِّكَ هُوَ الْفَوْزُ الْعَظِيمُ
58. So verily only, We facilitated it<sup>x</sup> by your<sup>t</sup> tongue, *la'alla (craving currently unavailable deed that/perhaps)* they bethink they.<sup>z</sup> إِنَّمَا يَتَرَكَّمُ بِلِسَانِكَ لَعَاهُمْ يَتَذَكَّرُونَ
59. So let-watch/observe [you<sup>s</sup>] verily they (*are*) *murtageboona*<sup>40</sup> (*observers/watchers*). فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Hameem.*<sup>1</sup> حَمَّ
2. Descending<sup>2</sup> (*of*) the book (*is*) from Allah, The Mighty The *Hakeeme*<sup>3</sup> (*infinite hekmah*<sup>4</sup> Possessor). تَنَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Verily in the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*are*) surely *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for the believers. إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ
4. And in your<sup>n</sup> creation and what [*He*] disperses of a *dabba'ten*<sup>w5</sup> (*she-moving-creature*) (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people *youqenoona* (*they who believe with certitude*). وَفِي خَلْقِكُمْ وَمَا يَدْبُثُ مِنْ دَابَّةٍ مَا يَنْتَلِقُ عَوْمَرْ يُوقِنُونَ
5. And the night's and the *naha're's* (*between sunrise and sunset*) variation and what Allah descended from the Heaven<sup>w</sup> of *rez'qen*<sup>x</sup> (*rain*<sup>X</sup>) so [*He*] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and variegating the wind<sup>w</sup> (*all are*) *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) for a people cerebrating. وَأَخْلَقَ اللَّيْلَ وَالنَّهَارَ وَمَا أَنْزَلَ اللَّهُ مَنْ أَلْسَمَهُ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَصَرَّبَ رِيحَ الْرِّيحَ مَا يَنْتَلِقُ لَعَوْمَرْ يَعْقِلُونَ
6. *Telka*<sup>w</sup> (*she-that-asfar-it/ those*)<sup>w</sup> (*are*) Allah's *Aya'to*<sup>w</sup> (*Qur'aanic statements*) [We] recite it<sup>w</sup> on you<sup>g</sup> by the right; so by which discourse after Allah and His *Aya'te*<sup>w</sup> (= *Aya'to*<sup>w</sup>) they<sup>z</sup> believe. تِلْكَ مَا يَنْتَلِقُ اللَّهُ نَتَلُوهَا عَلَيْكَ يَالْعَوْمَرْ فَإِنَّى حَدِيثَ بَعْدَ اللَّهِ وَمَا يَنْتَلِقُ يُوقِنُونَ

<sup>40</sup> The word "ارتقب" = "observe," means "wait for." +

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>3</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم."

<sup>4</sup> See the Lexicon attached to this Translation for "bekma."

<sup>5</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

7. *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for every *affaken<sup>x</sup>* (*slanderous-fabricator/specious concoctor*)<sup>x</sup> *atheemen* (*repetitive sinner*).

وَيْلٌ لِكُلِّ أَفَّاكٍ أَشَدُ

8. Hears [*he*] Allah's *Aya'te<sup>w</sup>* (*Qur'aanic statements*) (*to-be/being*) recited<sup>w</sup> on him afterwards [*he*] insists, *mustakberan<sup>6</sup>* (*affirmably standing haughtily above submission*), as if [*he*] heard it<sup>w</sup> not; so *bashsherho<sup>7</sup>* (*let-tell you pleasant tidings to him*): by a painful torment.

يَسْمَعُ مَا يَأْتِي اللَّهُ بِنَلَّ عَلَيْهِ هُمْ يُبَرِّ  
مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ  
أَلِيمٍ

9. And if knew [*he*] of Our *Aya'te<sup>w</sup>* (*Qur'aanic statements*) a thing *ittakhatha<sup>8</sup>* (*[he] took and presumed*) it<sup>w</sup> jestingly; those for them (*is*) a torment, humiliative.

وَإِذَا عِلِمَ مِنْ مَا يَأْتِنَا شَيْئًا أَخْذَهَا هُرُوبًا  
أُولَئِكَ هُمْ عَذَابٌ مُهِينٌ

10. From beyond<sup>9</sup> them (*is*) Hell<sup>w</sup> and not suffices<sup>10</sup> *a'n* (*off*) them what they earned a thing; and not what *ittakhatho<sup>11</sup>* (*they<sup>z</sup> took and presumed*) of lesser than/without Allah *aw'leyaa<sup>12</sup>* (*guardians/allies*); and for them (*is*) a torment great.

مَنْ وَرَاهُمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا  
كَسَبُوا شَيْئًا وَلَا مَا أَنْتَخَدُوا مِنْ دُونِ  
اللَّهِ أَوْلَيَاءٌ وَلَمْ يَعْلَمُ عَذَابٌ عَظِيمٌ

11. This (*is*) a divine-guidance; and who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord's *Aya'te<sup>w</sup>* (*messages/signs/proofs*) for them (*is*) a torment of a *rejzen<sup>13</sup>* (*successive: convulsive and perturbing torment*) painful.

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِإِيمَانِنِ  
هُمْ عَذَابٌ مِنْ رَحْمَةِ اللَّهِ

12. Allah Who subjugated [*He*] for you<sup>b</sup> the sea<sup>x</sup> to run<sup>w</sup> the *folka<sup>w</sup>* (*ship/ships*)<sup>w</sup> in it<sup>x</sup> by His command; and to *tabtagho* (*you<sup>z</sup> earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> thank you.<sup>z</sup>

اللَّهُ الَّذِي سَحَرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ  
الْفَلَقَ فِيهِ بِأَمْرِهِ وَلِتَنْتَعِدُ مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشَكُّرُونَ

13. And [*He*] subjugated for you<sup>b</sup> what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth<sup>w</sup> together from Him; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*are*) *Aya'ten<sup>w</sup>* (*miracles/signs/proofs*) for a people rethink.

وَسَحَرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ  
لَذَّاتٍ لِقَوْمٍ يَنْفَكِرُونَ

14. Let-say [*you<sup>s</sup>*] to whom<sup>r</sup> believed they<sup>z</sup>, to forgive they<sup>z</sup> for whom<sup>r</sup> not *yarjona<sup>14</sup>* (*they<sup>z</sup> fear*) Allah's

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا

<sup>6</sup> The word “*mustakberan*=” does not have an exact English equivalent *per se*. It is *singular, masculine, subjective noun*, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

<sup>7</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron*= بشَّرُ يُبَشِّرُ مُبَشِّرٌ

<sup>8</sup> The word “*ittakhad*” from “*اتَّخَذَ*” which is “*اتَّخَذَ*” for “*اتَّخَذَ*” as stated in *السان العربي*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>9</sup> The word “*وراء*” in “*وراءهم*” means:

”*القَدَامُ أَوْ بَعْدَ الْخَلْفَ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقْرَرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةِ“ (١)  
”*بَعْدَ الْخَلْفِ، فَخَلْفُ الشَّيْءِ هُوَ مُؤْخَرَتِهِ؛ مَثَلًا وَرَاءَ الْاَكْمَةِ“ (٢)**

(٣) So, here (1) or (2) could apply.

<sup>10</sup> The word “*يقت*” has double meanings: (1) suffices, (2) enriches.

<sup>11</sup> See footnote 8 above regarding *اتَّخَذَ*.

<sup>12</sup> The word “*أولياء*” could also mean, among them: *protector, friend*.

<sup>13</sup> The word “*رجز*” has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *السان*.

<sup>14</sup> The word “*ترجون*” from “*رجا*” meaning: *feared*. But such meaning for “*رجا*” is always, according to the =

يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ١٤

يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ١٤

days; to requite [He] a people for what they<sup>z</sup> were earning.

15. Whoever [he] worked righteously, so for himself;<sup>w</sup> and whoever [he] offended so (is) on it;<sup>w</sup> afterwards to your<sup>n</sup> Lord (are to be) returned you.<sup>z</sup>
- منْ عَمَلَ صَلِحًا فَلِقَسِّيَهُ وَمَنْ أَسَأَهُ فَعَنْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ١٥
- ولَقَدْ أَئْتَنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الظَّيْبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَلَمِينَ ١٦
- وَإِذَا نَهَمُهُمْ بَيْتَنِتِ مِنْ الْأَمْرِ فَمَا أَخْلَقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعُلُمُ بَعْدًا يَنْهَمُهُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمةِ فِيمَا كَانُوا فِيهِ يَخْلُفُونَ ١٧
- ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَشْيِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ١٨
- إِنَّهُمْ لَنْ يُغْنُوا عَنَّكَ مِنَ اللَّهِ شَيْءًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أُولَئِكَ بَعْضُهُمْ وَاللَّهُ وَلِيُّ الْمُنْفَعِينَ ١٩
- هَذَا بَصَرَتِ لِلنَّاسِ وَهُدَى وَرَحْمَةٌ لِلْقَوْمِ يُوقَنُونَ ٢٠
- أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيْعَاتِ أَنْ يَعْلَمُهُمْ كَالَّذِينَ أَمْتَهَا وَعَمِلُوا الصَّالِحَاتِ سَوَاءَ تَحِمَّهُمْ وَمَمَّا هُمْ
21. Or reckoned who<sup>r</sup> ejtaraho<sup>20</sup> (they)<sup>z</sup> committed/ wounded the unharmed by one or more of their senses) the misdeeds<sup>w</sup> that [We] make them like whom<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> equal their

= linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أى ما خفتك" see the *lisan*.

<sup>15</sup> The word "طَبِيعَاتٍ" = "goodies" = "goodies,"<sup>v</sup> = a feminine gender means anything delectable and legitimate.

<sup>16</sup> Say Qur'aan commentators: over the worlds' people of their time.

<sup>17</sup> The word "يُغْنِي" in "يُغْنُونَ" has double meanings: (1) enriches, (2) suffices. But "enrich" includes suffices and not vice versa. As "enrich" make rich or richer, make fuller, more meaningful, or more rewarding, whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

<sup>18</sup> The word "ظَالِمِينَ" = "the injustice-doer," as "الظُّلْم" = "injustice." See the Lexicon attached to this Translation.

<sup>19</sup> The word "أُولَيَاءِ" could also mean, among them: protector, friend.

<sup>20</sup> The word "ejtaraho" = "اجترحوا," literally means "wounded the unharmed" by one or more of their senses.

living and their death; fouled (*is*) what they<sup>z</sup> rule.

22. And created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; and (*to be*) requited every self<sup>w</sup> by what it<sup>w</sup> earned-she,<sup>y</sup> while they (*are*) not *yodh'lamoona*<sup>21</sup> (*to be wronged they*<sup>z</sup>).

23. Have you<sup>h</sup> seen whom<sup>p</sup> *ittakhathda*<sup>22</sup> ([*he*] took and presumed) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated<sup>23</sup> over/on his hearing and his heart; and [*He*] made over his sight an overlay,<sup>w</sup> so who<sup>a</sup> *yahdey* (*divinely-guides*) him from after Allah; do then you<sup>z</sup> not reminisце.

24. And they<sup>z</sup> said: not it<sup>w</sup> except our life<sup>w</sup> (*of*) the world;<sup>w</sup> we die and we live and not perishes us except the *Dah'ro*<sup>24</sup> (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/that*)<sup>x</sup> of knowledge; *en* (*not*) they except presuming.

25. And if (*to be/being*) recited on them Our *Ay'ato*<sup>w</sup> (*Qur'aanic statements*) evident-she<sup>ym</sup> not [was] their argument<sup>w</sup> except that said they:<sup>z</sup> *eato*<sup>x</sup> (*let-you<sup>z</sup> bring/come*)<sup>x</sup> by our fathers, *en* (*if*) you<sup>c</sup> were *ssa'deena* (*always truth enforcers*).

26. Let-say [*you<sup>s</sup>*]: Allah quickens you<sup>b</sup> afterwards [*He*] deadens<sup>25</sup> you<sup>b</sup> [*He*]; afterwards [*He*] gathers you<sup>b</sup> to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> no suspicion (*is*) in it;<sup>x</sup> [and,] but most (*of*) the mankind not know.

27. And for Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and day *taqumo* (*ups-to-fulfill*)<sup>w</sup><sup>26</sup> The Hour<sup>w</sup> then-day lose the falsifiers.

28. And [*you<sup>s</sup>*] see every *Ummaten*<sup>w</sup> (*people/nation*)<sup>w</sup> kneeling<sup>w</sup>; every *Ummaten*<sup>w</sup> (*to be*) summoned to its<sup>w</sup> book; today, you<sup>z</sup> (*are to be*) requited (*according to*) what you<sup>c</sup> were working.

29. This (*is*) Our Book; <sup>x</sup> [*it<sup>x</sup>*] pronounces on you<sup>b</sup> by the right;<sup>x</sup> verily We were *nstan'sekho* (*replicating/affirmably-copying*) what you<sup>c</sup> were working.

سَاءَ مَا يَحْكُمُونَ

وَهَلَقَ اللَّهُ أَسْمَوْتَ وَالْأَرْضَ  
بِالْحَقِّ وَلَتَجْزَى كُلُّ نَفْسٍ بِمَا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

أَفَرَيْتَ مِنْ أَنْذَدَ إِلَيْهِمْ هُوَنَهُ وَأَضْلَلَهُ  
اللَّهُ عَلَىٰ عَلِيٰ وَخَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ  
وَجَعَلَ عَلَىٰ بَصَرِهِ غَشْوَةً فَمَنْ يَهْدِيهِ  
مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

وَقَالُوا مَا هِيَ إِلَّا حَيَانًا أَدْنَى نَمُوذَجًا  
وَخَيْرًا وَمَا يَهْلِكُ إِلَّا الدَّهْرُ وَمَا هُمْ  
بِدِلْكَ مِنْ عَلِمٍ إِنْ هُمْ لَا يَظْلَمُونَ

وَإِذَا نُثَنيَ عَلَيْهِمْ ءَايَتِنَا بَيَّنَتِ مَا كَانَ  
حُجَّهُمْ إِلَّا أَنْ قَالُوا أَنْتُمْ بِأَيْمَانِنَا إِنْ  
كُنْتُمْ صَادِقِينَ

قُلْ اللَّهُ يُحِيقُّ كُلَّ شَيْءٍ ثُمَّ يَجْمِعُكُمْ  
إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَبِّ فِيهِ وَلَا كُنْ أَكْثَرُ  
النَّاسِ لَا يَعْلَمُونَ

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ نَقْوُمُ  
السَّاعَةُ يَوْمَئِذٍ يَخْسِرُ الْمُبْطَلُونَ

وَرَتَدَ كُلُّ أَنْتَقُ جَاهِيَّةَ كُلُّ أَنْتَقُ تُؤْعِي إِلَيْهِ  
كَيْنَهَا أَيْمَمْ بَعْزَنَ مَا كُنْتُمْ تَعْمَلُونَ

هَذَا كَيْنَتُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا  
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ

<sup>21</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>22</sup> See footnote 8 above regarding *اتخذ*.

<sup>23</sup> That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

<sup>24</sup> The word “دَهْر”= *Eternal-Time*, versus “الْعَصْر”= “Epochal-Time.”

<sup>25</sup> The word “آمَاتُ” in “نَمُوذَجُكُمْ” is the *transitive verb* to deprive of life. See Merriam Webster’s Unabridged Dictionary.

<sup>26</sup> There is a *distinction* between “نَقْوُمُ” = “up” = “get up or rise” (in the *intransitive sense*, and “stands” = “تَقْفَ”. Also the expression “نَقْوُمُ السَّاعَةَ” is an Arabic *tongue expression* meaning; happens.

30. So as-to whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> so admits them their Lord in His mercy; *tha'leka (afar-that-it/that)*, it<sup>x</sup> (*i*) the win the manifester.

فَإِنَّمَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي دُخُولِهِمْ بِهِمْ فِي رَحْمَتِنِي، ذَلِكَ هُوَ  
الْفَرْزُ الْمُبِينُ

31. And as-to whom<sup>r</sup> unbelieved they<sup>z</sup> have then not My *Aja'te*<sup>w</sup> (*Qur'aanic statements*) [were/being]<sup>w</sup> recited<sup>w</sup> on you;<sup>b</sup> then *istakbartom*<sup>27</sup> (*you c affirmed your n prideful haughtiness*) and you<sup>c</sup> were people criminals.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ إِيمَانِي  
شَكَّ عَلَيْكُمْ فَاسْتَكْبِرُمْ وَكُنْتُمْ قَوْمًا  
شُجَّعِينَ

32. And if (*had been*) said: verily Allah's promise (*i*) right and The Hour<sup>w</sup> no suspicion in it<sup>w</sup> said you<sup>c</sup> not *nad'rey* (*we profoundly understand*)<sup>28</sup> what The Hour<sup>w</sup> (*i*); *en (not) [we]* presume except a presumption and not we (*are*) surely *mustayqeneena* (*assuredly possessors of certitude*).

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا  
رَبَّ فِيهَا قُلْمَ مَا نَدَرَى مَا أَسَاعَةُ إِن  
نَطَنُ إِلَّا طَنَا وَمَا يَحْكُمُ بِمُسْتَيقِينَ

33. And appeared for them *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> worked and *haqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeona* (*they z affirmably jesting*).

وَيَدَكُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا  
كَانُوا بِهِ يَسْتَهِنُونَ

34. And (*had been*) said: today [*We*] forget<sup>29</sup> (*cease paying attention to*) you<sup>b</sup> just-as you<sup>c</sup> forgot<sup>30</sup> your<sup>n</sup> day's *leqa'a* (*meeting with*), this; and your<sup>n</sup> abode-/lodging (*i*) The Fire<sup>w</sup> and not for you<sup>b</sup> of succorers.

وَقِيلَ الْيَوْمَ نَسِنَكُمْ كَمَا سَيِّئَتْ لِقَاءَ  
بُوْمَكُمْ هَذَا وَمَا وَيْلَكُمُ النَّارُ وَمَا لَكُمْ  
مِنْ نَصِيرٍ

35. *Tha'lekom* (*collective afar-that*)<sup>x</sup> because that *ittakhatbom*<sup>31</sup> (*took and presumed you c*) Allah's *Aja'te*<sup>w</sup> (*Qur'aanic statements*) jestingly; and deceived you<sup>c</sup> the life<sup>w</sup> (*of*) the world;<sup>w</sup> so today not (*to be*) exited they<sup>z</sup> from it<sup>w</sup> and not they *yousata'abona* (*they z sought to apologize*).

ذَلِكُمْ يَأْكُلُونَ أَنْذَلَتُمْ مَيْتَ اللَّهُ هُزُوا  
وَغَرَّكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا  
يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبُونَ

36. So for Allah (*i*) the praise, the Heaven's<sup>w</sup> Lord and the Earth's<sup>w</sup> Lord, the worlds' Lord.

فَلَهُ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ  
رَبُّ الْعَالَمِينَ

37. And for Him (*i*) the *keb'rey'ya'*<sup>32</sup> (*matchless Exaltedness*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and He (*i*) The Mighty The *Hakeemo*<sup>33</sup> (*infinite hekma*<sup>34</sup> Possessor).

وَلَهُ الْكَبِيرِيَّةُ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ

<sup>27</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>28</sup> The word "ندري" is from "درایہ" which is far more reaching than the simple "knowledge," as "درایہ" extends to having deep understanding of the subject matter.

<sup>29</sup> The word "نسی" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See *اللسان*.

<sup>30</sup> Ibid, regarding *forgot*.

<sup>31</sup> See footnote 8 above regarding اتخذ.

<sup>32</sup> The word "الكرياء" = "matchless exaltedness" with respect to Allah, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is greater, above and beyond any one except Himself. See *قاميس اللغة العربية*.

<sup>33</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حکیم."

<sup>34</sup> See the Lexicon attached to this Translation for "hekma. +

## سُورَةُ الْأَخْفَلِ

## Surato Al'Ahqa'fe

## (The Winding Sand Dunes)

آياتٌ  
35  
Ayahترتيبها  
46  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)1. *Ha'meem.*<sup>1</sup>

١ حَمٰ

2. Descending<sup>2</sup> (*off*) the book (*is*) from Allah The Mighty,  
The *Hakeeme*<sup>3</sup> (*infinite hekmah*<sup>4</sup> Possessor).

تَزَرِّعُ الْكِتَابَ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

٢

3. Not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and  
what (are) between them both except by the right  
and *ajalen*<sup>5</sup> (*term-limit*) *musamma*<sup>6</sup> (*that which is designated*  
*and/or named*); and who<sup>r</sup> unbelieved they<sup>z</sup> *a'mma*  
(*regarding*) what (*had been*) warned they<sup>z</sup> (*are*) shunners.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا

يَنْهَا إِلَّا بِالْحَقِّ وَأَجَلٌ مُّسَمٌّ وَالَّذِينَ

كَفَرُوا عَمَّا أُنذِرُوا مُعَرِّضُونَ

فُلْ أَرَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
أَرُوفٌ مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ هُمْ  
شَرِكُوكُ في السَّمَاوَاتِ أَنْتُنِي بِكِتَابِي  
قَبْلِ هَذَا أَوْ أَنْزَقْتُ مِنْ عِلْمِي إِنْ  
كُنْتُمْ صَادِقِينَوَمَنْ أَضَلُّ مِنْ مَنْ يَدْعُونَ مِنْ دُونِ  
اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَوَإِذَا حُسِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا  
يَعْبَدُونَهُمْ كُفَّارٍوَإِذَا نَتَّلَى عَلَيْهِمْ مَا يَنْتَنَا يَبْتَئِلُ  
كَفَرُوا لِلْحَقِّ لِمَا جَاءُهُمْ هَذَا سِحْرٌ مُّبِينٌ4. Let-say [*you*]: have you<sup>c</sup> seen what you<sup>z</sup> invoke of  
lesser than/without Allah, let-show me you<sup>z</sup> what  
(*that/on Earth*)<sup>7</sup> created they<sup>z</sup> of the Earth,<sup>w</sup> or for  
them a *sherkon* (*partnership with Allah*) in the Heavens,<sup>w</sup>  
*eetoney*<sup>x</sup> (*let-you<sup>z</sup> bring/come-to me*)<sup>x</sup> by a book of before  
this, or a remnant/<sup>w</sup> trace<sup>w</sup> of knowledge, *en* (*if*) you<sup>c</sup>  
were *ssa'de-qeena* (*always truth enforcers*).5. And who<sup>a</sup> (*is*) *adhallo*<sup>8</sup> (*more astray*) of whom<sup>p</sup> [*he*]  
invokes of lesser than/without Allah who<sup>p</sup> not  
*yestajeeb*<sup>9</sup> (*compliantly-answer*) for him to The *Qeyamatey*'s<sup>w</sup>  
(*Judgment's*) Day, while they (are) *a'n* (*off*) their invocation  
(are) neglectors.6. And if (*had been*) thronged the mankind, they<sup>z</sup> were  
for them foes and they<sup>z</sup> were by their *eba'da'te*<sup>w</sup>  
(*worship/servility-to-them*) unbelievers they.<sup>z</sup>7. And if (*to be/being*) recited<sup>w</sup> on them Our *Aya'to*<sup>w</sup>  
(*Qur'aanic statements*) evidences-she<sup>ym</sup> said who<sup>r</sup>  
they<sup>z</sup> unbelieved for the right<sup>x</sup> *lamma* (*when/whence*)  
[*it*]<sup>x</sup> came (*to*) them: this (*is*) a magic manifester.<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.<sup>2</sup> The word “تَزَرِّعُ” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See **التاج**.<sup>3</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ.”<sup>4</sup> See the Lexicon attached to this Translation for “bekma.”<sup>5</sup> The word “الْأَجَلُ” means term-limit, see **اللسان**.<sup>6</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.<sup>7</sup> The demonstrative pronoun “مَا” in “مَاذَا” is an intensifier when it is suffixed to an interrogative pronoun, such as “مَا.” Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: “what on Earth” or “why on heaven's name,” etc.<sup>8</sup> The word “أَضَلُّ” = “*adhallo*” is a superlative adjective for “strayer” for which there is no English equivalent.<sup>9</sup> The word “يَسْتَجِيبُ” is rooted in “استجاب,” meaning: favorably/compliantly answer, not just answer. See **الهادي**.

8. Or say they: *iftraho* ([*he*] *crafted it*<sup>x</sup> *as a lie for fraudulent end*); let-say [*you*]: *en* (*if*) *iftaraytaho* (*I crafted it*<sup>x</sup> *as lie for fraudulent end*) then not possess you<sup>z</sup> for me of Allah a thing; He (*is*) knowinger by what *tofedhona*<sup>10</sup> (*you*<sup>z</sup> *group-rush*) in it;<sup>x</sup> sufficed by Him *Shaheedan* (*iterative Witnesser/Testifier*) between me and [between] you;<sup>b</sup> and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Rabeemo* (*The iterative mercy Giver*).

أَتَيْقُولُونَ أَفْرَنَهُ قُلْ إِنْ أَفْرَنَهُ، فَلَا  
تَمْكُوكَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ  
بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا  
بِيَنِي وَيَنْتَهُ وَهُوَ الْغَفُورُ الرَّجِيمُ

9. Let-say [*you*]: I was not an innovation<sup>11</sup> of the messengers and not *adrey* ([*I*] *profoundly know*) what (*is to be*) done by me and neither by you; *en* (*not*) *attabe'o* ([*I*] *closely-follow*) except what (*is to be/ being*) revealed<sup>12</sup> to me; and I am not except *na'theeron* (*iterative warner*) manifester.

قُلْ مَا كُنْتُ يَدْعَا مِنْ رَسُولٍ وَمَا  
أَدْرِي مَا يَفْعَلُ بِي وَلَا يَكُونُ إِنْ أَيَّاعُ  
إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ  
مُّبِينٌ

10. Let-say [*you*]: have you<sup>c</sup> seen *en* (*if*) (*ir*<sup>x</sup>) [*was*] from *enda* (*by munificence of/ by Rule of* Allah and unbelieved you<sup>c</sup> by it<sup>x</sup> and witnessed/testified a witnesser/testifier of Israel's sons on its<sup>x</sup> similar, so [*he*] believed and *istakbartom*<sup>13</sup> (*you*<sup>c</sup> *affirmed your*<sup>n</sup> *standing haughtily above submission*); verily Allah divinely-guides not the people the *dha'lemeena*<sup>14</sup> (*injustice-doers*).

قُلْ أَرَعِيَتْ إِنْ كَانَ مِنْ عِنْدَ اللَّهِ  
وَكَفَرُتُمْ بِهِ، وَشَهَدَ شَاهِدٌ مِنْ بَقِيَّةِ  
إِسْرَائِيلَ عَلَىٰ مِثْلِهِ، فَعَانَ وَاسْتَكْبَرَتْ  
إِنْتَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

11. And said who<sup>r</sup> unbelieved they<sup>z</sup> for whom<sup>r</sup> they<sup>z</sup> believed: if (*it*<sup>x</sup>) [*was*] *khayran*<sup>15</sup> (*desirable/worthiness/goodness*) not (*would have*) preceded us they<sup>z</sup> to it;<sup>x</sup> and *edb* (*when/while*) not *yahtadow* (*they*<sup>z</sup> *are divinely-guided*) by it<sup>x</sup> then they<sup>z</sup> shall say: this (*is*) an *uskon*<sup>x</sup> (*slanderous-fabrication/specious concoction*)<sup>x</sup> old.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذَا  
يَهَدُوا إِلَيْهِ فَسَيَقُولُونَ هَذَا إِفْكُ  
قَدِيرٌ

12. And of before it<sup>x</sup> *Mosa's* (*Moses*) book (*distinctly*):<sup>16</sup> principal and mercy;<sup>w</sup> and this (*is*) a Book *mussaddeqon*<sup>17</sup> (*accepter as credible*), tongue-Arabic to warn [*he/it*]<sup>18</sup> whom<sup>r</sup> *dhalamo*<sup>19</sup> (*they*<sup>z</sup> *wronged*) and a *bushra*<sup>20</sup>

وَمِنْ قَبْلِهِ كَتَبَ مُوسَى إِمَامًا  
وَرَحْمَةً وَهَذَا كَتَبَ مُصَدِّقًا  
لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا

<sup>10</sup> The word “الْإِفْاضَةُ” comes from “تَفِيضُونَ” which means a *crowd of people rushing from one place to another*.

<sup>11</sup> The word “بِدْعَةٌ” meaning “first.” Also “بِدْعَةٌ” is an *infinitive noun*. See اعراب القرآن, لمحمد صافي.

<sup>12</sup> The word “أَوْحَى” in “يُوَحِّي” denotes at least six diverse meanings, *all for communicating; gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الْوَحِيُّ” is fire or king. See اللسان.

<sup>13</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>14</sup> The “ظَالِمِينَ” = “the injustice-doer,” as “الظَّلْمُ” = “injustice.” See the Lexicon attached to this Translation.

<sup>15</sup> The word “خَيْرٌ” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خَيْرٌ”

<sup>16</sup> The word “آمَانًا” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حَالٌ”=adverbs or “تَعْبِيزٌ”=distinctions. For distinction seems to me more applicable.

<sup>17</sup> The word “musaddeqon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

<sup>18</sup> The hidden pronoun in “يُنذِرُ” could refer to The Messenger or to The Book, i.e. The Qur'aan. See القرطبي.

<sup>19</sup> The word “فَاعِلُ الظَّلْمِ” = “wrong-doer” and “ظَلَمٌ” = “wronged.”

<sup>20</sup> Here again there is no single word in English for the noun بُشْرَىٰ so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And بُشْرَىٰ unlike its verbal conjugates, throughout The Qur'aan always use it for the “*khayrey*” (*desirables, goodneses, worthinesses*).

(*a pleasant-tiding*) for the benefactors.

وَسَرَى لِلْمُحْسِنِينَ

١٢

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْبَلُوا  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ

١٣

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَلِيلِنَ فِيهَا  
جَرَاءً إِيمَانًا كَانُوا يَعْمَلُونَ

١٤

13. Verily, who<sup>r</sup> they<sup>z</sup> said: our Lord (*is*) Allah, afterwards they<sup>z</sup> straightened, so neither (*is*) fear on them and nor (*shall*) they sadden.

14. Those (*are*) the Paradise's<sup>w</sup> companions, immortals they<sup>z</sup> (*are*) in it<sup>w</sup> a requital by what they<sup>z</sup> were working.

15. And We enjoined the human by his both begetters (*parents*) *ehsanan* (*meritorious deed*); bore him his mother uncomfortably<sup>21</sup> and delivered him uncomfortably; and his bearing and his weaning (*are*) thirty months, until if [he] reached his *ashuddo*<sup>22</sup> (*prime/full mental and physical strengths*) and reached forty years<sup>w</sup> [he] said: my Lord *aw'ze'aney* (*let-dispose me [You<sup>s</sup>]*) to thank Your<sup>t</sup> boon<sup>w</sup><sup>23</sup> which<sup>u</sup> *an'amta*<sup>24</sup> (*You<sup>h</sup> had graced bounteously and ennoblingly the most desirable and delighting boons*) on me and on my twain begetters-parents; and that [I] work righteously (*which*) [You<sup>s</sup>] delight it;<sup>x</sup> and let-reform for me [You<sup>s</sup>] in my progeny;<sup>w</sup> verily I repented to You<sup>g</sup> and verily I am of the Muslims.

وَوَصَّيْنَا إِلَيْنَاهُ مِنْ لِدِيْهِ إِحْسَانًا  
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
وَحَمَلَهُ، وَفَصَلَهُ، تَلَثُونَ شَهْرًا حَتَّى  
إِذَا بَلَغَ أَشْدَهُ، وَبَلَغَ أَرْبَعَينَ سَنَةً قَالَ  
رَبُّ أَوْرَعِيقَ أَنَّ أَشْكُرْ نَعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَى وَلَدِيَ وَأَنَّ أَعْمَلَ  
صَلِحًا تَرَضِيهِ وَأَصْلِحَ لِي فِي  
ذُرِيقَ إِنِّي بَيْتُ إِلَيْكَ وَلِيَنِي مِنَ  
الْمُسْلِمِينَ

١٥

16. Those whom<sup>r</sup> *nataqabba'lo*<sup>25</sup> ([We] clemently accept) *a'n*<sup>26</sup> (*from/regarding*) them *ahsa'na*<sup>27</sup> (*perfecter and beautifuler*) of what they<sup>z</sup> worked and We overlook *a'n* their *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> in the Paradise's<sup>w</sup> companions; the truth's promise, which<sup>x</sup> they<sup>z</sup> [*were*] promised.

أُولَئِكَ الَّذِينَ تَنْقِبُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَتَنْجَاوِرُ عَنْ سَيِّئَاتِهِمْ فِي  
أَصْحَابِ الْجَنَّةِ وَعَدَ الْمُصْدِقُ الَّذِي  
كَانُوا يُوعَدُونَ

١٦

17. And who<sup>x</sup> [he] said to his both begetters (*parents*) fie for you both, do you both promise me that *okhraja* ([I] be emerged/produced) while *qad* (*already and affirmatively*) ceded-she<sup>y</sup><sup>28</sup> the generations of before

وَالَّذِي قَالَ لِوَلَدِيْهِ أَفَ لَكُمَا  
أَنْعَدْنِي أَنَّ أُخْرَجَ وَقَدْ خَلَتِ  
الْقُرُونُ مِنْ قَلِيلٍ وَهُمَا يَسْتَعِيشَنَ اللَّهَ

١٧

<sup>21</sup> See the Lexicon attached to this Translation for the *distinction* between “كُرْهًا,” *dhammah* on the “ك,” as in this Ayah, and “كَرْهًا,” *far'ha* on the “ك,” as in (S3:83), and “إِكْرَاهًا,” as in (S2:256).

<sup>22</sup> The Arabic word “*ashudab*”=“أشدَهُ” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

<sup>23</sup> See the Lexicon attached to this Translation for “*ne'amah*” (“boon<sup>w</sup>”).

<sup>24</sup> The word “أَنْعَمَ” in “أَنْعَمْتَ” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “أَنْعَمَ.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

<sup>25</sup> The Arabic word used in The Qur'aan is “تَقْبِلُ,” not “أَقْبَلَ” or “تَقْبِلَ” = let you accept, or accept. Thus, “تَقْبِلُ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it by His *clemency*. So, *تَقْبِلَ*= *clemently accepted*.

<sup>26</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

<sup>27</sup> There is no English word for *احسن*=*ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>28</sup> The ت in the word “تَالثَانِيَّةُ” is =-she<sup>y</sup> as the word “القُرُونُ” is *figuratively masculine*, so it needs the ت.

me; while both (are) beseeching Allah, *wayla* (*lengthy: stay in a valley in Hell/ bane/ woe for*) you<sup>g</sup> let-believe [you<sup>s</sup>]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (*ancients*) fables.

وَيَأْكَلَ أَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ  
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

١٧

18. Those (are) who<sup>r</sup> righted on them [the] say<sup>29</sup> in *Uma-men*<sup>w</sup> (*peoples/ nations*)<sup>w</sup> *qad* (*already and affirmatively*) ceded-she<sup>y</sup> of before them of the Jinn and the humankind; verily they were losers.

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْنُ  
فِي أُمُّهُرْ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنْ لَجْنَةٍ  
وَالْإِنْسَانُ إِنَّهُمْ كَانُوا خَسِيرِينَ

١٨

19. And for each (are) ranks<sup>w</sup> of what they<sup>z</sup> worked; and to fulfill<sup>30</sup> [He] (*for*) them their works and they (are) not *yodh'lamoona*<sup>31</sup> (*to be wronged they<sup>z</sup>*).

وَلِكُلِّ دَرْجَتٍ مِمَّا عَمِلُوا وَلِيُوْفِهِمْ  
أَعْمَنَاهُمْ وَهُمْ لَا يُظْلَمُونَ

١٩

20. And day (*to be*) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over The Fire;<sup>w</sup> you<sup>c</sup> undid<sup>32</sup> your<sup>n</sup> goodies<sup>w</sup><sup>33</sup> in your<sup>n</sup> life<sup>w</sup> (*of* the world;<sup>w</sup> and *istamta'atom*<sup>34</sup> (*you had lengthily affirmably relished the transitory worldly delights*) by it;<sup>w</sup> so today you<sup>z</sup> (*are to be/ being*) requited the disgrace-torment by what you<sup>c</sup> were *testakberona*<sup>35</sup> (*you<sup>z</sup> affirm standing haughtily above submission*) in the Earth<sup>w</sup> by other than the right; and by what you<sup>c</sup> [were] *tafsoqona* (*rebelling you<sup>z</sup> vis-à-vis Allah's command*).

وَيَوْمَ يُعَرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
أَذْهَبْتُمْ طَبَيْرَكُمْ فِي حَيَاكُمُ الْدُّنْيَا  
وَاسْتَمْنَعْتُمْ بِهَا فَالْيَوْمَ تُبْعَذُونَ عَذَابَ  
الْهُنُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ  
يُغَيِّرُ أَعْقَبَ وَمَا كُنْتُمْ تَفْسِعُونَ

٢٠

21. And let-remember [you<sup>s</sup>] Aaden's brother, *edb* (*when/ since*) [he] warned his people by the *Ahqa'fe* (*winding sand hills*) while *qad* (*already and affirmatively*) ceded<sup>w</sup> the *no'thoro* (*iterative warners*) from between his hands<sup>w</sup><sup>36</sup> and from his rear; that let-not worship you<sup>z</sup> except Allah; verily I *akhafo*<sup>37</sup> (*[I]fear/ know*) over/on you<sup>b</sup> a great days' torment.

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ  
بِالْأَحْقَافِ وَقَدْ خَلَتْ النُّذْرُ مِنْ بَيْنِ  
يَدَيْهِ وَمِنْ خَلْفِهِ أَلَا تَعْبُدُوا إِلَّا  
الَّهُ إِنَّ أَخَاكُ عَيْنَكُمْ عَذَابَ يَوْمَ  
عَظِيمٍ

٢١

22. Said they<sup>z</sup>: have you<sup>h</sup> come (*to*) us to *ta'afeka* (*you<sup>s</sup> slanderously-dissuade/ speciously deter*) us *a'n* (*off*) our *aleha'te*<sup>w</sup> (*deities*);<sup>w</sup> so *eetey*<sup>x</sup> (*let-you<sup>s</sup> bring/ come to*)<sup>x</sup> us by what [you<sup>s</sup>] promise us, *en* (*if*) you<sup>h</sup> were of the *ssa'deqena* (*they who always enforce the truth*).

قَالُوا أَجِئْنَا لِتَأْفِكَنَا عَنْ مَا هَمْتَنَا فَإِنَّا  
بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

٢٢

23. Said [he]: verily only the knowledge (is) *enda* (*by*

قَالَ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَأَلْغَكُمْ مَا

<sup>29</sup> The expression “righted on them the say” is an Arabic tongue expression meaning: *it became necessary to penalize them*.

<sup>30</sup> The word “*يُوْفِهِمْ*” in “*لِيُوْفِهِمْ*,” from “*الوَفَاء*” = “*النَّتَام*,” meaning *gathering the last component of any obligation to make it a whole*. Thus, “*يُوْفِي*” means *endeavor and gather the last part of an obligation to fulfill it*.

<sup>31</sup> The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this Ayah.

<sup>32</sup> The word “*أَذْهَبَ*” = “*undid*,” in “*أَذْهَبْتُمْ*” means: consumed or wasted or used up.

<sup>33</sup> The word “*طَبَيْرَكُمْ*” = “*goodies*” = “*goodies, v*= a feminine gender means anything delectable and legitimate.”

<sup>34</sup> The word “*تَمْتَعْ طَوِيلًا*” see “*تَمْتَعْ طَوِيلًا*” or is “*الْهَادِي*” hence *lengthily* is added to emphasize this concept.

<sup>35</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>36</sup> The locution “before his hands” is an Arabic tongue expression meaning: *before him or ahead of him*; and the word “*النُّذْرُ*”= “*warners*” meaning the “*messengers*.”

<sup>37</sup> Linguistically the word “*نَخْتَ*” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

*munificence of/ by Rule of Allah; and [I] communicate (to) you<sup>b</sup> what I (had been) sent by it;<sup>x</sup> [and,] but I see you<sup>b</sup> a people *tajhaloona*<sup>38</sup> (*you*<sup>c</sup> *act ignorantly or incorrectly*).*

أَرْسَلْتُ لَهُمْ وَلِكُنَّ أَرْكَنُوا فَوْمَا  
بِجَهَلٍ ١٣

24. Then *lamma* (*when/ whence*) they<sup>z</sup> saw it<sup>x</sup> contingent<sup>x</sup> advancer<sup>x</sup> (*towards*) their valleys, said they:<sup>z</sup> this (*is*) *aa'redhon* (*nimbus-contingent*) raining us; rather it<sup>x</sup> (*is*) what *ista'ajaltom* (*you*<sup>c</sup> *sought hastening*) by it; a wind<sup>w</sup> in it<sup>w</sup> a painful torment.

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِينَهُمْ  
قَالُوا هَذَا عَارِضٌ مُّنْطَلِقٌ بَلْ هُوَ مَا  
أَسْعَجَحْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ  
١٤

25. [*It*<sup>w</sup>] destroys every-thing by command<sup>x</sup> (*of*) its<sup>w</sup> Lord; so they<sup>z</sup> became<sup>39</sup> not (*to be/ being*) seen except their dwellings; like *tha'leka* (*afar-that-it/ that*) We requite the people the criminals.

تُدَمِّرُ كُلَّ شَيْءٍ يَأْمُرُ بِهَا فَاصْبَحُوا  
لَا يُرَى إِلَّا مَسَدِكُهُمْ كَذَلِكَ بَحْرِي  
الْقَوْمُ الْمُجْرِمِينَ ١٥

26. And *laqad* (*verily, already and affirmatively*) We empowered<sup>40</sup> them in what *en* (*not*) We empowered you<sup>b</sup> in it<sup>x</sup> and We made for them a hearing and *abssa'ran* (*insights / discernments*) and *af'edatan* (*hearts/ minds*); then not enriched/sufficed<sup>41</sup> *a'n* (*regarding*) them their hearing and nor their insights and nor their *af'edato* (=*af'edatan*) of a thing, *edh* (*while*) they<sup>z</sup> were rejecting by Allah's *Aya'te*<sup>w</sup> (*signs/ proofs*) and *haqa* (*befell besiegingly*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeoona* (*they*<sup>z</sup> *affirmably jest*).

وَلَقَدْ مَكَنَتُهُمْ فِيمَا إِنْ مَكَنَتُكُمْ  
فِيهِ وَجَعَلْنَا لَهُمْ سَعَاءً وَأَبْصَرًا  
وَفَاعِدَةً فَمَا أَغْنَى عَنْهُمْ سَعْهُمْ  
وَلَا أَبْصَرُهُمْ وَلَا أَعْدَدُهُمْ فَن  
شَيْءٌ إِذْ كَانُوا يَجْهَدُونَ بِإِيمَانِ  
اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْهِلُونَ ١٦

27. And *laqad* (*verily, already and affirmatively*) We perished what (*is*) around you<sup>b</sup> of the villages<sup>w</sup> and We variegated the *Aya'te*,<sup>w</sup> (*miracles/ signs/ proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) they return they.<sup>z</sup>

وَلَقَدْ أَهْلَكَنَا مَا حَوَلَكُمْ مِنَ الْقُرَىٰ  
وَصَرَفَنَا الْأَيَّتِ لِعَلَمِهِمْ يَرْجِعُونَ ١٧

28. So *lawla* (*why have not*) succored them who<sup>r</sup> *itta-khatho*<sup>42</sup> (*they*<sup>z</sup> *took and presumed*) of lesser than/without Allah a sacrifice<sup>43</sup> *aa'lehatan*<sup>w</sup> (*deities*); rather they<sup>z</sup> strayed *a'n* (*off*) them; and *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) their *efko*<sup>x</sup> (*slanderous-fabrication/ specious concoction*)<sup>x</sup> and what they<sup>z</sup> were forging.

فَلَوْلَا نَصَرُهُمُ الَّذِينَ أَخْذُلُوا إِن  
دُونَ اللَّهِ قُرْبَانًا إِلَهًا بَلْ ضَلُّوا  
عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا  
يَفْتَرُونَ ١٨

<sup>38</sup> The word “تجهلون”=“tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something *not correct*.

<sup>39</sup> The word “اصبحوا” is based on “اصبح” which means *became* or *happened by next morning*.

<sup>40</sup> The word “مكنا” in “مكنا,” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكنا” *per se*.

<sup>41</sup> The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and *not vice versa*. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is superior.

<sup>42</sup> The word “اتخذ” “اتخذ” from “افتغل” which is “الاتخاذ” for “اسنان العرب” therefore, “اتخذ” is always taking and presuming *some-thing* about what was taken. Thus, it is *not just the mere taking*.

<sup>43</sup> The word “ما يتقرب به” = “قربانا” so such “sacrifice” is to be their *intercessors to Allah*. As they say: “not [we] worship them except to they nigh us to Allah a nigh.” (S 39:3).

29. And *edh* (*when/ since*) *ssarafna* (*We dispatched*) to you<sup>g</sup> *nafaron* (*three to less than ten*) of the Jinn *yasta'meona*<sup>44</sup> (*they<sup>z</sup> affirmably listening*) (*to*) The Qur'aan; so when they<sup>z</sup> *hadbara* (*attended at predetermined time and place*) it<sup>x</sup> said they:<sup>z</sup> let-hearken you;<sup>z</sup> then *lamma [it<sup>x</sup>]* (*had been*) finished, they<sup>z</sup> turned/diverged to their people warners/warning.

وَإِذْ صَرَفَنَا إِلَيْكَ نَفَرَا مِنَ الْجِنِّ  
يَسْتَعْوِدُكَ الْقُرْءَانَ فَلَمَّا حَصَرُوهُ  
قَالُوا أَنْصُوْا فَلَمَّا قُضِيَ وَلَوْا إِلَى  
فَوْهَمْ مُنْذِرِينَ ٢٩

30. Said they:<sup>z</sup> O, our people; verily we heard a book<sup>x</sup> (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqar*<sup>45</sup> (*accepter as credible*) for what (*is*) between its<sup>x</sup> both hands; *yahdey* (*[it<sup>x</sup>] divinely-guides*) to the right and to a way/road straight.

قَالُوا يَقُولُونَا إِنَّا سَمِعْنَا كِتَابًا  
أُنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ  
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَلَكَ طَرِيقٌ  
مُسْقِيمٌ ٣٠

31. O, our people; let-answer you<sup>z</sup> Allah's inviter and let-believe you<sup>z</sup> by Him/him;<sup>46</sup> [He] forgives for you<sup>b</sup> of your<sup>n</sup> offenses and [He] precludes you<sup>b</sup> from a painful torment.

يَقُولُونَا أَجِبُّوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ  
يَعْفُر لَكُمْ مِنْ ذُنُوبِكُمْ وَمُحِرِّكُمْ  
مِنْ عَذَابِ الْمِيرِ ٣١

32. And whoever not answers [he] Allah's inviter, then (*is*) not surely enfeeble<sup>r</sup> [he] in the Earth<sup>w</sup> and not for him of lesser than/without Him *aw'leyao*<sup>47</sup> (*guardians/allies*); those (*are*) in a misguidance manifester.

وَمَنْ لَا يُحِبِّبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ  
فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أُولَئِكَ  
أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ٣٢

33. Have [and] not seen they<sup>z</sup> verily Allah, Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and [He] fatigued not by their<sup>w</sup> creation, (*is*) surely *Qadir*<sup>48</sup> (*He-Who is capable of: giving/ doing/ enforcing/ influencing*) over/on to quicken [He] the dead; *bala*<sup>49</sup> (*certainly-not*); verily He (*is*) over every-thing Omnipotent.

أُولَئِكَ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْنِي  
بِخَلْقِهِنَّ بِقَدْرٍ عَلَى أَنْ يُحْكِمَ الْمُؤْمِنَ  
بِكُلِّ إِنَّهُ، عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٣٣

34. And day (*to be/ being*) exposed whom<sup>r</sup> unbeliever they<sup>z</sup> over/on The Fire;<sup>w</sup> is this not by the right; said they:<sup>z</sup> *bala*<sup>50</sup> (*certainly-not*), by<sup>51</sup> our Lord; said [He]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were unbelieving.

وَيَوْمَ يُعَرْضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
الَّذِي هُنَّا بِهِ مُحْكَمٌ فَالْأُولَئِكَ  
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ٣٤

<sup>44</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

<sup>45</sup> The word "musaddeqan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation."

<sup>46</sup> The pronoun "هُوَ" in "بِهِ" could refer to the inviter (Mohammad, SAW) or by Allah, SWT, Who will forgive for them their offenses. See *القرطبي*.

<sup>47</sup> The word "أولياء" could also mean, among them: *protector, friend*.

<sup>48</sup> The word " قادر" is *masculine, singular, subjective noun*, meaning: (1) *Cause of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

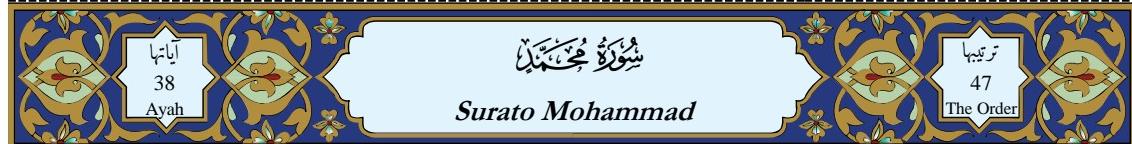
<sup>49</sup> The word "bala"= "certainly-not" is absolutely *not synonymous* to "yes"= "نعم" see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>50</sup> Ibid, for "بِل."

<sup>51</sup> In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of the "النَّازَعَاتِ" so we start with the word "by" and not "و" as "و" will *not suffice* the meaning.

35. So issber (*let-hold on patiently [you<sup>s</sup>]*) just-as ssabara (*had held on patiently*) the resolve-possessors of the messengers; and let-not tasta'ajel (*[you<sup>s</sup>] affirmably hasten*) for them, as if they, day they<sup>r</sup> see what they<sup>r</sup> (*are being*) promised, not waited they<sup>r</sup> except an hour<sup>w</sup> of a naba're (*between sunrise and sunset*); announcement; is (*to be*) perished except the people the fa'seeqoona (*rebels vis-à-vis Allah's command*).

فَاصْبِرْ كَمَا صَرَرْ أَفْلُوْا الْعَزَمْ مِنْ  
الْأُسْلِلْ وَلَا سَتَعِجِلْ لَهُمْ كَانُهُمْ يَوْمَ  
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا  
سَاعَةً مِنْ نَهَارٍ بَلْغَ فَهُلْ يُهَلِكُ إِلَّا  
الْقَوْمُ الْفَاسِقُونَ



### *Surato Mohammad*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Who<sup>r</sup> unbeliever they<sup>r</sup> and repelled they<sup>r</sup> *a'n* (*off*) Allah's path [*He*] wasted<sup>1</sup> their works.
2. And who<sup>r</sup> they<sup>r</sup> believed and they<sup>r</sup> worked the righteous-works<sup>w</sup> and they<sup>r</sup> believed by what *muzzela* (*had been iteratively descended*) on Mohammad and/while it<sup>x</sup> (*is*) the right<sup>x</sup> from their Lord, [*He*] expiated *a'n* (*off*) them their *sayye'aa'te<sup>w</sup>* (*demeritorious-deeds*)<sup>w</sup> and [*He*] mended their situation.
3. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because surely who<sup>r</sup> unbeliever they<sup>r</sup>, *ettaba'ao* (*they<sup>r</sup> closely-followed*) the falsehood<sup>x</sup> and surely who<sup>r</sup> they<sup>r</sup> believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.
4. So if *leqeytom* (*you<sup>c</sup> met/encountered*) whom<sup>r</sup> unbeliever they<sup>r</sup> then (*let-encounter them you<sup>r</sup> by*) striking the necks until *edha* (*when/if*) *athkhamto<sup>2</sup>* (*you<sup>f</sup> overwhelmed and prevailed over*) them then let-tighten the bond you;<sup>r</sup> so either *mannan<sup>3</sup>* (*an absolute gracing of a boon*)

وَالَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
أَضَلَّ أَعْنَاهُمْ

ذَلِكَ بِإِنَّ الَّذِينَ كَفَرُوا أَتَبْعَاهُ الْبَطْلَلْ  
وَإِنَّ الَّذِينَ إِمَّا أَمْنَوْا أَتَبْعَاهُ الْحَقَّ مِنْ رَبِّهِمْ  
كَذَلِكَ يَقْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

فَإِذَا لَيَسَرَّ اللَّهُ كَفَرُوا فَضَرَبَ الْرِّقَابِ  
حَقَّ إِذَا أَخْتَنُوهُمْ فَشَدُّوا الْوَكَافَ فَإِمَّا  
مَنْتَ بَعْدَ وَإِمَّا فِدَاءَ حَقَّ تَضَعُ الْحَرَبَ

<sup>1</sup> The word “أَضَلْ” share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved. See *اللسان*.

<sup>2</sup> The word “أَخْتَنَ” linguistically means *overwhelmed and prevailed over the “enemy.”* And “أَخْتَنْ” also means *exaggerated in wounding the enemy.* And “أَخْتَنَ فِي الْأَرْضِ” means *weakened him.* And “أَخْتَنَهُ” means *got a hold of it, prevailed and became the master over its territory.* And in Hadeeth Aaeysha: “لَمْ أَنْشَبَهَا حَتَّى أَخْتَنَتْ عَلَيْهَا أَيْ بَلْغَتِ فِي جَوَابِهَا وَأَفْحَمَتْهَا.” Thus, literally means *got a hold of it, prevailed and became the master over its territory.* At-Tabary, a noted *Emam* in the *Tafseer* of the Qur'aan says for “أَخْتَنَ” means *prevailed or gained mastery.* Thus, this *Ayah* does not say “أَخْتَنُوكُمْ قُتْلًا,” but says “أَخْتَنُوكُمْ” That is *got a hold of, prevailed over and became the master over their territory.* Therefore, and Allah knows best “أَخْتَنُوكُمْ” must be taken for its linguistic implication and not necessarily to mean “أَخْتَنُوكُمْ قُتْلًا.” However, some *Tafseer books* say that “يَخْتَنُ” means *exaggerate in the killing of the polytheists.* In summary, I think “أَخْتَنَ” mean *took hold of, prevail over and continue to have mastery over the territory.* So, *أَخْتَنُوكُمْ* = *overwhelmed and prevailed over them you<sup>f</sup>.*

<sup>3</sup> The word “مَنْتَ” = “*mannan*” or its deflected forms all are root in the word ‘*mann*= من” which =

of good well) after and or a ransom, until puts<sup>w</sup>-off the war<sup>x</sup> its<sup>w</sup> *awzara*<sup>4</sup> (ill-burdens-/ sins/ offenses); *tha'leka* (afar-that-it/ that)<sup>x</sup> (is) and if<sup>5</sup> wills Allah surely [He] (would have) avenged<sup>6</sup> from them; [and,] but to essay some (of) you<sup>b</sup> by some; and who<sup>r</sup> they<sup>z</sup> (*had been*) killed in Allah's path, surely never [He] wastes<sup>7</sup> their works.

أَوْزَارَهَا ذَلِكَ لَوْ يَشَاءُ اللَّهُ لَأَنْصَرَهُ  
مِنْهُمْ وَلَكِنْ يَلْبُوا بَعْضَكُمْ بِعَيْنِهِ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضَلَّ  
أَعْلَمُهُمْ

5. [He] shall divinely-guide them and [He] mends-/reforms their situation.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَّمْ

6. And He admits them the Paradise<sup>w</sup> [He] introduced-/acquainted it<sup>w</sup> for them.

وَيَدْخُلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

7. O you, who<sup>r</sup> they<sup>z</sup> believed: *en* (if) you<sup>z</sup> succor Allah [He] succors you<sup>b</sup> and [He] firms your<sup>n</sup> feet.<sup>w</sup>

يَأَيُّهَا الَّذِينَ إِيمَانُهُمْ إِنْ تَصْرُوا اللَّهُ  
بِنَصْرُكُمْ وَتَبْتَغُوا أَقْدَامَكُمْ

8. And who<sup>r</sup> unbelieved they<sup>z</sup> so (is) damnation-/misfortune for them and [He] wasted<sup>8</sup> their works.

وَالَّذِينَ كَفَرُوا فَعَسَى لَهُمْ وَآضَلَّ  
أَعْلَمُهُمْ

9. *Tha'leka* (afar-that-it/ that)<sup>x</sup> (is) because verily they<sup>z</sup> disliked what Allah descended, so [He] thwarted their works.

ذَلِكَ بِأَنَّهُمْ كَفَرُوا مَا أَنْزَلَ اللَّهُ  
فَأَخْبِطْ أَعْلَمُهُمْ

10. Have then not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; demolished Allah on them;<sup>9</sup> and for the unbelievers (are) its<sup>w</sup> likes.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيُظْرِوُا  
كِفَّ كَانَ عَقِبَةً لِلَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ  
اللَّهُ عَلَيْهِمْ وَلِلْكُفَّارِ أَمْتَهَا

11. *Tha'leka* (afar-that-it/ that)<sup>x</sup> (is) because verily Allah (is) Guardian (of) whom<sup>r</sup> they<sup>z</sup> believed;<sup>10</sup> and verily

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ إِيمَانُهُمْ وَأَنَّ

= linguistically has three distinct meanings, an honorable: (1) “نَعْمَةٌ يَنْعَمُهَا” = “a boon he graces it,” and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. (3) Kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, “مَنَّا” =“manna;” is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well.

4 The word *awzar* plural of “وزر”= *we'zr*, which means: *heavy*: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled. It is potentially a sin or an offense for the vizier “وزير”= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference. See the *السان*. The whole expression “a” means the war comes to an end.

5 The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *ابن هشام* مغني الليبب، ابن هشام.

6 The word “انتصر” could apply in *three* distinct senses: (1) “انتصر من” =“avenged from his enemy,” and (1b) meanings, (1a) “انتصر من الظلم أى ” =“refrained from and disdained the wrong.” (2) “انتصر على” =“prevailed over.” And (3) “انتصر لـ” =“succored and assisted.”

7 See footnote 1 above regarding “ضل” and “أصل”.

8 Ibid.

9 The expression “demolished Allah on them” is equal to “demolished them absolute demolition,” says القسطي or in other words “demolished them absolutely.”

10 See the Lexicon attached to this Translation for the fine difference between: “who they believed,” and “the believers.”

the unbelievers (*have*) no guardian for them.

12. Verily Allah admits whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> paradises<sup>w</sup>-/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and who<sup>r</sup> unbelieved they<sup>z</sup> *yatamatta'ona* (*they<sup>z</sup> relish the transitory worldly delights*) and they<sup>z</sup> eat just-as the *an'aamo*<sup>w</sup> (*cattle-/camels/goats/and sheep*)<sup>w</sup> eat; and The Fire<sup>w</sup> (*is*) a *mathwa*<sup>11</sup> (*obligatory: long-term-abode*) for them.

13. And how many of a village<sup>w</sup> it<sup>w</sup> (*was*) harder a strength<sup>w</sup> than your<sup>t</sup> village<sup>w</sup> which<sup>u</sup> exited you<sup>g</sup> We perished them; so no succorer for them.

14. Is then who<sup>P</sup> [*he*] [*was*] on an evidence<sup>w</sup> from his Lord, like whom<sup>P</sup> (*had been*) adorned for him his ill-work and *ettaba'ao* (*they<sup>z</sup> closely-followed*) their *ahwa*<sup>12</sup> (*tendentious likings*).

15. The Paradise's<sup>w</sup> example/like which<sup>u</sup> (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it<sup>w</sup> (*are*): rivers of water other than stagnant, and rivers of milk<sup>x</sup> changed not its<sup>x</sup> taste, and rivers of wine<sup>x</sup> a deliciousness<sup>w</sup> for the drinkers, and rivers of honey (*had been*) purified; and for them in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*yields/crops*)<sup>w</sup> and a forgiveness<sup>w</sup> from their Lord; as whom<sup>P</sup> he (*is*) an immortal in The Fire<sup>w</sup> and (*had been made-to*) they<sup>z</sup> drink water<sup>x</sup> *hameeman*<sup>13</sup> (*maximally heated*), so *qatta'a* ([it<sup>x</sup>] *iteratively cut*) their intestines.

16. And of them who<sup>P</sup> *yasta'meo* ([*he*] *affirmably listens*) to you<sup>g</sup> until *edha* (*when/if*) they<sup>z</sup> exited from *endika* (*your-presence*) said to them whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom<sup>r</sup> stamped<sup>14</sup> Allah on their hearts and

الْكُفَّارُ لَا مُوْلَىٰ لَهُمْ ١٦

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلَاحَاتِ جَنَّتٍ تَجْرِي مِنْ تَحْنِنَةِ الْأَنْهَارِ وَالَّذِينَ كَفَرُوا يَتَمَسَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْقَعُمُ وَالنَّارُ مَنْوَىٰ لَهُمْ ١٧

وَكَانُوا مِنْ قَرِيبَةٍ هِيَ أَشَدُّ فُوْزًا مِنْ قَرِيبَةٍ الَّتِي أَخْرَجَنَّكَ أَهْلَكُوكُمْ فَلَا نَاصِرَ لَهُمْ ١٨

أَفَنْ كَانَ عَلَىٰ بَيْتَنَا مِنْ رَبِّهِ كَمْ زُيْنَ

لَهُ سُوءُ عَمَلِهِ وَأَبَغُوا أَهْوَاءَهُمْ ١٩

مَثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُنْتَقِلُونَ فِيهَا أَنْهَارٌ

مِنْ مَلَأَ غَيْرَ مَاسِنٍ وَأَنْهَارٌ مِنْ لَئِنِ لَمْ

يَنْغِيرَ طَعْمُهُ وَأَنْهَرٌ مِنْ حَمِيرَ لَذَّةِ

لِلشَّرِبِ بَيْنَ وَأَنْهَارٍ مِنْ عَسَلٍ مُفَصَّبٍ وَلَهُمْ

فِيهَا مِنْ كُلِّ الشَّرَابِ وَمَعْفَرَةٌ مِنْ رَبِّهِ ٢٠

كَمْ هُوَ خَلِيلٌ فِي الْأَنَارِ وَسُقُوا مَاءً

حَمِيمًا فَقَطَعَ أَمْعَاءَهُمْ ٢١

وَمِنْهُمْ مَنْ يَسْتَعْ إِلَيْكَ حَتَّىٰ إِذَا

خَرَجُوا مِنْ عِنْدِكَ قَالُوا الَّذِينَ أُوتُوا

الْعِلْمَ مَاذَا قَالَ مَا لِنَا أُولَئِكَ الَّذِينَ طَبَّ

<sup>11</sup> In The Qur'aan “مُثْوَىٰ هَلَكٌ = شُوٰى” and “اللَّسَانُ” is joined with Hell. So, whoever is in the “مُثْوَىٰ” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an *obligatory* one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

<sup>12</sup> The word “هُوَيٰ” is singular of “أَهْوَاءُ” translated as “(tendentious) liking,” which *in and of itself* could be *good* or *bad noble or rile*. The Messenger (SAWS) says that *believe not anyone of you until his “هُوَيٰ” agrees with what I came with*, i.e. The Qur'aan and Hadeeth.

<sup>13</sup> The word “*hameem*=“حَمِيمٌ” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*=“حَمِيمٌ” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See the *اللَّسَان*.

<sup>14</sup> The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

*ettaba'ao (closely-followed they<sup>z</sup>) their ahwa<sup>15</sup> (tendentious likings).*

اللَّهُ عَلَىٰ قُلُوبِهِمْ وَأَبْعَدُوهُمْ أَهْوَاءَهُمْ ﴿١٦﴾

17. And who<sup>r</sup> ehtadaw (*they<sup>x</sup> who became divinely-guided*) [He] augmented them a *buda* (*divine-guidance*) and *aa'tahum* ([He] accorded them) their *taqwa* (*reverential guarding against Allah's displeasure*).

وَالَّذِينَ آهَدُوا زَادَهُمْ هُدًى وَآتَاهُمْ

نَفَوْنَهُمْ ﴿١٧﴾

18. So do they<sup>z</sup> await<sup>16</sup> except The Hour<sup>w</sup> that [*it<sup>w</sup>*] *ta'teyahom*<sup>w</sup> (*haps/comes:to them*)<sup>w</sup> suddenly;<sup>w</sup> because *qad* (*already and affirmatively had*) come<sup>x</sup> its<sup>w</sup> conditions; so wherfrom<sup>17</sup> for them if came<sup>w</sup><sup>18</sup> (*to*) them their *theakra*<sup>w</sup><sup>19</sup> (*Hour/ reminiscence*).<sup>w</sup>

فَهُلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيهِمْ  
بَعْدَهُ فَقَدْ جَاءَ أَشْرَاطُهَا فَلَمْ يَأْتِهِمْ إِذَا  
جَاءَهُمْ ذِكْرَهُمْ ﴿١٩﴾

19. So let-know [you<sup>s</sup>]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*<sup>20</sup> (*let-seek forgiveness* [you<sup>s</sup>]) for your<sup>t</sup> offense and for the he-believers and the she-believers; and Allah knows your<sup>n</sup> *mutaqallaba*<sup>21</sup> (*iterative transpose-locale*) and your<sup>n</sup> *mathwā*<sup>22</sup> (*obligatory: long-term-abode*).

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ  
وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُقْلَبَكُمْ  
وَمُشَوِّدَكُمْ ﴿٢٠﴾

20. And say who<sup>r</sup> they<sup>z</sup> believed *lawla* (*why have not had been*) descended a *Suraton*<sup>w</sup><sup>23</sup> (*a division of the Qur'aan*);<sup>w</sup> then if/when (*had been*) descended a *Suraton*<sup>w</sup> *Muhka-maton*<sup>w</sup> (*firm/ eternally not changeable*)<sup>w</sup> and (*had been*) mentioned in it<sup>w</sup> the fight, you<sup>g</sup> saw whom<sup>r</sup> in their hearts (*is*) an illness,<sup>24</sup> looking to you<sup>g</sup> a look (*of*) the *maghsheyye* (*he who had been overlaid/swooned*) on him from the death; so (*it's*) woe/bane for them.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ  
سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُّحَكَّمٌ  
وَذُكِّرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ  
نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ  
فَأَوْلَىٰ لَهُمْ ﴿٢١﴾

21. An obedience<sup>w</sup> and a *ma'a-roofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) say; so if resolved the matter, then had *ssadago* (*they<sup>z</sup> practiced the truth to/with*) Allah surely [was] *khayran* (*superior/worthier*) for them.

طَاعَةٌ وَقُولٌ مَعْرُوفٌ فَإِذَا عَزَّ  
الْأَمْرُ فَلَمَّا صَدَقُوا اللَّهَ لَكَانَ خَيْرًا  
لَهُمْ ﴿٢٢﴾

22. So has *asaytom*<sup>25</sup> (*fitted for you<sup>x</sup>*) that *en* (*if*) *tawallaytom*<sup>26</sup> (*you<sup>z</sup> became leaders/had diverted*) that you<sup>z</sup>

فَهُلْ عَسِيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُقْسِدُوا

<sup>15</sup> See footnote 12 above regarding **هُوَ**.

<sup>16</sup> The word "بَيْضَاوِي" here mean "يَنْتَظِرُونَ" "يَنْتَظِرُونَ".

<sup>17</sup> The word "أَنِي" is a multi-meaning adverbial particle: wherfrom, when, how-so, where.

<sup>18</sup> That is "*The Hour*" which is a *feminine* gender, meaning the "*قيمة*"= "*Day of Judgment*," a feminine too.

<sup>19</sup> Their "*قيمة*"= "*Day of Judgment*."

<sup>20</sup> The word "*استغفر*"= "*اطلب الغفران*"= "[*you*] seek forgiveness." In English there is *no seemly way* to say: "*استغفر*" "*استغفر*" "*استغفر*" "*استغفر*". So I settled for saying: "[*you*] seek forgiveness."

<sup>21</sup> The word "*تقْلِبكم*"= "*your transpose*," means their *betaking themselves uninhibitedly moving*.

<sup>22</sup> See footnote below 11 above regarding **مُنْوِي**.

<sup>23</sup> See the Lexicon attached to this Translation for this *proper name* of a "*division of the Qur'aan*."

<sup>24</sup> The word "*illness*" disease of body or mind. That is in his "*heart*" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

<sup>25</sup> The word "*عَسِيْتُمْ*"= "*خَلَقْ بِكُمْ*" = that is "fitted for you<sup>z</sup>?" See **اللَّهُ**.

<sup>26</sup> The word "*tawallaytom*" has several meanings, among them: (1) you took charge of the leadership; (2) =

corrupt in the land<sup>w</sup> and *toqatte'o* (*you<sup>r</sup> iteratively cut-off*) your<sup>n</sup> *arhamka*<sup>w</sup> (*maternal/paternal kins*).<sup>w27</sup>

فِي الْأَرْضِ وَنَقْطُهُمُوا أَرْحَامَكُمْ

أَفَلَيْكُمْ لَذِينَ لَعَنْهُمُ اللَّهُ فَاصْبَرُهُمْ

وَأَعْمَقُ أَبْصَرَهُمْ

23. Those (*are*) whom<sup>r</sup> Allah cursed them; then [He] deafened them and [He] blinded their *abss'a*<sup>r</sup> (*insights/discriminations*).

أَفَلَا يَتَبَرَّوْنَ الْقُرْءَانَ أَمْ عَلَىٰ

قُلُوبٍ أَفْفَالُهَا

24. Do then not they<sup>r</sup> ruminate, The Qur'aan; or on hearts (*are*) its<sup>x</sup> locks.

25. Verily who<sup>r</sup> *ertaddo* (*they<sup>r</sup> forthwith-returned*) on their rears from after what manifested for them the *buda* (*divine-guidance*) the Satan lured for them and [he] protracted for them.

إِنَّ الَّذِينَ ارْتَدُوا عَلَىٰ أَذْبَارِهِمْ إِنْ

بَعْدَ مَا نَبَّئْنَاهُمْ أَهْدَى

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَأَهُمْ

ذَلِكَ بِأَنَّهُمْ قَاتُلُوا لِلَّذِينَ كَفَرُوا

مَا نَرَكَ اللَّهُ سَنْطِيعُكُمْ فِي

بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُو

26. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because verily they<sup>r</sup> said for whom<sup>r</sup> they<sup>r</sup> disliked what *nazzala* (*iteratively descended*) Allah [we] shall obey you<sup>b</sup> in some (*of*) the matter, while Allah knows their secrets.<sup>28</sup>

فَكَيْفَ إِذَا تُوقَّهُمُ الْمُتَّكِّبُونَ

يَضْرِبُونَ وُجُوهَهُمْ وَأَذْبَارَهُمْ

27. So how *edha* (*when/whereas*) *tawaffathom*<sup>29</sup> (*received them while dying*) the angels striking their faces and their rears.

ذَلِكَ بِأَنَّهُمْ أَتَبْعَأُوا مَا أَسْخَطَ

اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطْ

أَعْمَلَهُمْ

28. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) because verily *ettaba'o* (*closely-followed they<sup>r</sup>*) what discontented Allah and disliked they<sup>r</sup> His *redhwana*<sup>x</sup> (*ultimate delight*); so [He] thwarted their works.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ

أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ

29. Or reckoned they<sup>r</sup> who<sup>r</sup> (*are having*) in their hearts an illness<sup>30</sup> that never Allah *youkhrejo* ([He] produces/emerges) their rancors.

وَلَوْ نَشِاءُ لَأَرْتَنَّكُمْ فَلَعْرَفَهُمْ

بِسِيمَهُمْ وَلَتَعْرِفَهُمْ فِي لَحْنٍ

الْقَوْلُ وَاللَّهُ يَعْلَمُ أَعْمَلَكُمْ

30. And if [We] will surely We (*would have*) shown you<sup>g</sup> them; so surely (*would have*) known them you<sup>g</sup> by their signa; and surely assuredly<sup>31</sup> know them you<sup>g</sup> in tone (*of*) the say;<sup>32</sup> and Allah knows your<sup>n</sup> works.

وَلَنَبُولُنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ

31. And surely assuredly We essay you<sup>b</sup> until [We] know the *mujahedina* (*earnest strivers/fighters in the*

= you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

27 The word “أَرْحَامُكُمْ” rooted in “رَحْمٌ” from “الرَّحْمَةُ” which is “forgiveness, sympathy, and mervy” and rooted in all that is the “زَجْمٌ” = “womb.” Thus, one’s relatives from the mother’s side are “أَرْحَامٌ” as they related through the same womb. See *البصائر*. However, stated in “اللسان” the “relatives” from the father’s side, are also “أَرْحَامٌ,” I believe because all are rooted in “الرَّحْمَةُ,” hence all maternal/paternal kins are “أَرْحَامٌ”!

28 The word “أَسْرَارُهُمْ” as being “مَصْدَرٌ” to include all various secrets. So, it’s: “various secrets.” *الدر المقصون لـ أحمد الحلبـي* and *القرطـبي*.

29 The word “تُوفَّى” means “received while dying, i.e. not dead yet.”

30 See footnote 24 above regarding “illness.”

31 The “ل” in “لِ التَّعْرِفَهُمْ” and “لِ النَّبُولَنَّكُمْ” in the following Ayah # 31, are juratory “لِ الْقَسْمِ” = “amounting to= ”*التَّائِيدُ*,” i.e. affirmation, expressed in both cases by “assuredly”.

32 That is the indirect speech, or saying a thing and meaning another.

*cause of Allah) of you<sup>b</sup> and the *ssa'bereena* (people of patience); and [We] essay your<sup>n</sup> tidings.<sup>33</sup>*

٢٦ مِنْهُمْ وَأَصْبَرِينَ وَبَلُوا أَخْبَارَكُمْ

32. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled *a'n* (off) Allah's path and mutually contended they<sup>z</sup> the messenger from after what manifested for them the *huda* (divine-guidance) never they<sup>z</sup> harm Allah a thing, and [He] shall thwart their works.

٢٧ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاءُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَهْمَدَنِي لَنْ يَضُرُّو اللَّهُ شَيْئاً وَسَيُحِيطُ أَعْنَاهُمْ

33. O you, who<sup>r</sup> believed they<sup>z</sup> let-obey you<sup>z</sup> Allah and [let-obey you<sup>z</sup>] the messenger and let-not invalidate you<sup>z</sup> your<sup>n</sup> works.

٢٨ يَكْفُئُهُمُ الَّذِينَ ءَامَنُوا أَطْبِعُوا اللَّهَ وَأَطْبِعُوا الرَّسُولَ وَلَا يُنْظِلُوا أَعْمَلَكُمْ

34. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled *a'n* (off) Allah's path, afterwards they<sup>z</sup> died while they (*being*) unbelievers, so never forgives Allah for them.

٢٩ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

35. So let not *taheyno*<sup>34</sup> (*you<sup>z</sup> weaken/love the world and have a dislike for death in the cause of Allah*) and [let not] call<sup>35</sup> you<sup>z</sup> to the *Sal'me* (submission/reconciliation/peace) while you<sup>f</sup> (*are*) the *a'alawa* (*uttermosts/uppermost-people*); and Allah (*is*) with you<sup>b</sup> and never docks [He] your<sup>n</sup> works.

٣٠ فَلَا تَهْمُوا وَتَدْعُوا إِلَى السُّلُوْكِ وَأَسْتُرْهُ الْأَعْوَانَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكُزْ أَعْمَلَكُمْ

36. Verily only the life<sup>w</sup> (*of*) the world<sup>w</sup> (*is*) a play and an amusement; and *en* (*if*) you<sup>z</sup> believe and *tattaqo* (*you<sup>z</sup> reverently guard not to displease Allah*) *youátekum* ([He] accords you<sup>c</sup>) your<sup>n</sup> remunerations and not asks you<sup>b</sup> [He] your<sup>n</sup> possessions.

٣١ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُمْنُوا وَتَنْقُوا يُؤْتُكُمْ أُجُورَكُمْ وَلَا يَسْتَكْنُ أَمْوَالَكُمْ

37. *En* (*if*) [He] asks you<sup>3 b</sup> it<sup>w</sup> then *youth'fekum* ([He] importunes you<sup>b</sup>) you<sup>z</sup> stint and *youkbrejo* ([He] emerges/produces) your<sup>n</sup> rancors.

٣٢ إِنْ يَسْأَلُكُمُوهَا فَيَحْفَسُكُمْ تَبْخَلُوا وَيُخْرِجُ أَضْفَانَكُمْ

38. Ha you<sup>f</sup> these (*are being*) invited you<sup>z</sup> to expend you<sup>z</sup> in Allah's path; so of you<sup>b</sup> who<sup>p</sup> [he] stints; and whoever [he] stints, so verily only [he] stints *a'n*<sup>36</sup> (*regarding*) himself<sup>w</sup> and Allah (*is*) The Rich and

٣٣ هَاتَنْتُ هَتُولَاءَ نُدْعَونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فِيمِنْ كُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ

<sup>33</sup> That is your *actual conduct, mettle, and genuineness*.

<sup>34</sup> وَهَنَ، أَوْ وَهَنْ. فَوَهَنْ أَيْ ضَعْفٌ، أَوْ صَارَ يَهُ وَهَنَا“ The word “تَهْنُوا” is rooted in

وَالْوَهْنُ هُوَ الْضَّعْفُ وَعَدَ الْقَدْرَةِ عَلَى بَذَلِ الْجَهْدِ

وَالْوَهْنُ أَيْضاً، كَمَا حَدَّدَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لِذَنِكَ وَهَنْ وَهَنْ كُلُّ وَاحِدَةٍ تَوَصِّلُ الْمَعْنَى ذَاهِهَةً. أَنْظُرْهُ الْهَادِيَ

وَوَهَنْ أَيْ صَارَ وَهَنَا أَوْ وَهَنَا أَيْ ضَعِيفٌ لَا يَقُوِيُّ عَلَى بَذَلِ الْجَهْدِ.

Therefore, the word “تَهْنُوا” linguistically has several meanings, relevant to us here are: (1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause.” In English there is no way to express the word “تَهْنُوا” in one word per se. Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

<sup>35</sup> The word “دُعا“ in “تَدْعُوا“ has several meanings, among them “نَادَاهُ وَصَاحَ بِهِ“ that is *called him and cried (loudered) by him*, i.e. in order to get his attention. See *اللسان*.

<sup>36</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*. Here, meaning he deprives himself of the *khayr* (*desirable, good, worthy deed*) which results in Allah's reward.

you<sup>f</sup> (*are*) the poor;<sup>37</sup> and *en* (*if*) you<sup>z</sup> divert [He] will exchanges/substitutes a people other than you;<sup>b</sup> afterwards not they<sup>z</sup> be your likes.

وَاللَّهُ أَعْلَمُ وَأَنْتُمُ الْفَقَرَاءُ إِلَيْهِ  
تَنْتَهُوا يَسْتَبِدُ فَوْمًا عِنْكُمْ شَهْ لَا  
يَكُونُوا أَمْثَلَكُمْ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We opened for you<sup>g</sup> an opening<sup>x1</sup> (overwhelming victory) manifester.<sup>x</sup>
  2. To forgive for you<sup>g</sup> Allah what preceded of your offense and what delayed; and [to]<sup>2</sup> conclude<sup>3</sup> [He] His boon<sup>w4</sup> on you<sup>g</sup> and [to]<sup>5</sup> yahdeya ([He]divinely-guide) you<sup>g</sup> [He] a Sserattan (single and specific Path) straight.
  3. And [to]<sup>6</sup> succor you<sup>g</sup> Allah a mighty succor.
  4. He Who descended the tranquility<sup>w</sup> in the believers' hearts, to *yazdado*<sup>7</sup> (they<sup>x</sup> further-augment in) belief with their belief; and for Allah (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> soldiers; and [was] Allah Omniscient, *Hakeeman*<sup>8</sup> (*infinite hekmah*<sup>9</sup> Possessor).
  5. To admit [He] the he-believers and the she-believers paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it;<sup>w</sup> and [to]<sup>10</sup> expiates [He] *a'n* (off) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds); and [was] *tha'leka* (afar-that-it/)<sup>x</sup> *enda* (by munificence of/ by Rule of) Allah a great win.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

لَيُغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ ذَنْبِكَ  
وَمَا تَأْخَرَ وَسِعَةُ فَمَتَةٌ، عَلَيْكَ  
وَاهْدِنِكَ صَرَاطًا مُسْتَقِيمًا

وَيُنْصُرَكَ اللَّهُ نَصِّرًا عَزِيزًا

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيَرْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ  
**وَاللَّهُ جَنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ**  
**اللَّهُ عَلَيْهَا حَكْمًا كُلًّا**

الله عَلِيًّا حَكِيمًا

لِيَدْخُلَ الْمَوْبِينَ وَالْمُؤْمَنُتْ جَنَّتِ  
تَجْرِي مِنْ تَحْنَاهَا الْأَهَمُرُ خَلِيلُهُنَّ فِيهَا  
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ  
ذَلِكَ عِنْدَ اللَّهِ فَوْرًا عَظِيمًا ﴿٦﴾

<sup>37</sup> The word “فقير” versus the مسکین see the Lexicon attached to this Translation for the distinction. +

<sup>1</sup> The word فتح "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب

<sup>2</sup> The reason this “*to*” is, there and in brackets, is the following: it represents “**اللام الناصبة التي تقع على الفعل المضارع**” which means “**مكسورة واقفة على فعل مضارع**” and it is “**ليغفر**” at the beginning of this *Ayah* and “**فتنصب و تكون مكسورة**” with a “**كسرة على هذه اللام**.” And it is in bracket because it seems as if it is “**hidden**,” like “**الضمير المستتر**.”

<sup>3</sup> The word “**تَمَّ**” = “conclude” rooted in “**تَمَّ**”; that is: its *last component* of a *whole* has *gathered* to the rest, making a *full whole*; thus, *concluded* means had gathered its last components and became a *full-whole*, or reached its *end*, or it *finished*, or it *terminated*, or it *drew to a close*. See the *Lexicon* attached to this *Translation* for more, especially *concluded* versus *completed*.

<sup>4</sup> See the Lexicon attached to this Translation for “ne’amah” (“boon”).

5 Ibid.

<sup>6</sup> See footnote 2 above regarding the meaning of the term "اللام الناصبة".

<sup>7</sup> The word “تَزَدَادٌ” implies greater *intensity*, and says it is *بلغ* (بلغ) So *further* is prefixed for this purpose.

<sup>8</sup> See the *Lexicon attached to this Translation* for an exposition on the words حكيم “**الْحَكِيمُ**” and حكيم “**الْحَكِيمُ**”.

<sup>9</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”  
<sup>10</sup> See footnote 3 above regarding “*الْأَمْلَامُ*”

<sup>10</sup> See footnote 2 above regarding “اللام الناصبة”.

6. And [to]<sup>11</sup> torment [He] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*), the presurers by Allah the ill-presumption; on them *da'erato*<sup>w</sup> (*evil-turn/ defeat/ misfortune event*) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell<sup>w</sup> and fouled-she<sup>y</sup>a destiny.

وَيَعْذِبُ الْمُنَفِّقِينَ وَالْمُنَفَّقَاتِ  
وَالْمُتَرِكِينَ وَالْمُشْرِكَاتِ أَطْلَانِينَ  
بِاللَّهِ طَرَكَ السَّوْءَ عَنْهُمْ دَاهِرَةً  
السَّوْءُ وَعَصَبَ اللَّهَ عَلَيْهِمْ وَلَعَنَهُمْ  
وَأَعَدَ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

٦

7. And for Allah (*are*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> soldiers and [was] Allah Mighty, *Hakeeman*<sup>12</sup> (*infinite hekmah*<sup>13</sup> Possessor).

وَلَهُ حُمُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ  
اللَّهُ عَزِيزًا حَكِيمًا

٧

8. Verily We sent you<sup>g</sup> a witnesser/testifier and a *mubashshera*<sup>14</sup> (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*).

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا  
وَنَذِيرًا

٨

9. To believe you<sup>z</sup> by Allah and His messenger and [to] *taazzero*<sup>ho</sup><sup>15</sup> (*you<sup>z</sup> deferentially-support him*) and [to] admire him<sup>16</sup> you<sup>z</sup> and *tosabbeho*<sup>17</sup> (*you<sup>z</sup> say: subhana Allah [to] Him*) *bukratan*<sup>18</sup> (*early-dawn*) and *asseyla*<sup>19</sup> (*noon, late noon to sunset*).

لَتَرْمِمُوا بِاللَّهِ وَرَسُولِهِ وَتَعَزِّزُوهُ  
وَتُؤْقَرُوهُ وَتُسَيِّحُوهُ بُكْرَةً  
وَأَصِيلًا

٩

10. Verily who<sup>r</sup> *youba'yeona* (*they<sup>z</sup> plight allegiance to*) you<sup>g</sup> verily only *youba'yeona* Allah; Allah's Hand<sup>w</sup><sup>20</sup> (*is*) atop their hands;<sup>w</sup> so whoever [he] infracted, so verily only [he] infracts on himself;<sup>w</sup> and whoever [he] fulfilled<sup>21</sup> by what [he] covenanted on it<sup>x</sup> Allah, so will give him [He] a great remuneration.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ  
فَإِنَّمَا يَنْكَثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَ  
بِمَا عَاهَدَ عَلَيْهِ اللَّهُ سَيِّدُنَا وَآجِراً  
عَظِيمًا

١٠

11. Shall say for you<sup>g</sup> the *mukhallafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*): preoccupied us our possessions and our families ;<sup>w</sup> so *istaghfer*<sup>22</sup> (*let-seek forgiveness [you<sup>s</sup>]*) for

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَغْرَبِ  
شَغَلَتْنَا أَمْوَالُنَا وَاهْتَوْنَا فَاسْتَغْفِرْ لَنَا  
يَعْوَلُونَ بِالْسَّيِّئِمَا مَا لَيْسَ فِي قُلُوبِهِمْ

١١

<sup>11</sup> Ibid.

<sup>12</sup> See the Lexicon attached to this Translation regarding "الْحَكِيم" and "حَكِيم."

<sup>13</sup> See the Lexicon attached to this Translation for "bekma."

<sup>14</sup> See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=*بِشَرٌ* \ *بَيْشَرٌ* \ *مُبَشِّرٌ* الراغب.

<sup>15</sup> The word "عَزْر" in "تعزروه" means "deferential support". See.

<sup>16</sup> The pronouns in "تعزروه" and "تُؤقرُوه" according to some Qur'aan commentators, which I believe is correct, refer to Mohammad (SAWS). See.

<sup>17</sup> Saying "subhana Allah" means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Said Ibn Abbas; May Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'aan is a Payer. See.

<sup>18</sup> The word "bukratan," literally means the time between Fajr (early dawn) Prayer and sunrise.

<sup>19</sup> The word "aseyla," literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

<sup>20</sup> Some maintain that the "hands" are symbols of divine Might or Power, by Arabic tongue expression this true.

<sup>21</sup> The word "اوْفَى" from "الْتَّنَامَ" meaning gathering the last component of any obligation to make it a whole. So, "اوْفَى" means had endeavored and gathered the last part of an obligation and fulfilled it.

<sup>22</sup> The word "استغفر" = "اطلب الغفران" = "استغفر" = "let-seek forgiveness [you<sup>s</sup>]." In English there is no seemly way to say:

us; they<sup>z</sup> say by their tongues what (*is*) not in their hearts; let-say [*you<sup>s</sup>*]: so who<sup>a</sup> possesses for you<sup>b</sup> from Allah a thing, *en* (*if*) [*He*] wanted by you<sup>b</sup> harm or [*He*] wanted by you<sup>b</sup> a benefit; rather [was] Allah by what you<sup>z</sup> work Proficient.

قُلْ فَمَنْ يَعْلَمُ لَكُمْ مِنْ اللَّهِ شَيْئاً  
إِنْ أَرَادَ إِنْ كُمْ ضَرًا أَوْ أَرَادَ إِنْ كُمْ نَفْعًا  
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

12. Rather presumed you<sup>c</sup> that never transpose<sup>23</sup> the messenger and the believers to their families<sup>w</sup> ever; and (*had been*) adorned *tha'leka* (*afar-that-it/that*)<sup>x</sup> in your<sup>n</sup> hearts; and presumed you<sup>c</sup> the ill-presumption; and you<sup>c</sup> were a worthless people.

بَلْ ظَنَنتُمْ أَنْ لَنْ يَنْقِلَبَ الرَّسُولُ  
وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبْدًا وَزَرِّتَ  
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنتُمْ طَرَبَ  
السَّوءَ وَكُثِنْتُمْ فَوْمَا بُورَأَ ﴿١٢﴾

13. And whoever not believes [*he*] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

وَمَنْ لَئِنْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ، فَإِنَّا  
أَعْتَدَنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And for Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [*He*] forgives whom<sup>r</sup> [*He*] wills and [*He*] torments whom<sup>r</sup> [*He*] wills; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).

وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْفُرُ  
لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

15. Shall say the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) if you<sup>c</sup> launched to spoils<sup>w</sup> to take<sup>w</sup> it<sup>w</sup> you<sup>z</sup> let us *natta'be'okum* ([we] closely-follow you<sup>z</sup>); they<sup>z</sup> want to substitute Allah's speech; let-say [*you<sup>s</sup>*]: never *tatta'be'aona* (you<sup>z</sup> closely-follow us); as *tha'lekum* (*collective-afar-that*)<sup>x</sup> said Allah of before; then they<sup>z</sup> shall say: rather you<sup>z</sup> envy us; rather were not understanding they<sup>z</sup> except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا  
أَنْطَلَقْتُمْ إِلَى مَغَائِمَ لِتَأْخُذُوهَا  
ذَرُونَا نَتَّيَعْكُمْ بِرِيدُوكْ أَنْ  
يُسَدِّلُوا لَكُمْ اللَّهُ قُلْ لَنْ تَنْتَعُونَا  
كَذَلِكَ لَكُمْ فَالَّهُ أَنَّهُ مِنْ قَبْلِ  
فَسَيَقُولُونَ بَلْ تَحْسُدُونَا بَلْ كَانُوا لَا  
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say [*you<sup>s</sup>*] to the *mukhallafeena* (*Jehad-behind-sitters/-not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you<sup>z</sup>*) to a people possessors (*of*) *ba'sen* (*bravery and warfare*), to fight them you<sup>z</sup> or *yuslemona* (*become Muslims they<sup>z</sup>*); so *en* (*if*) you<sup>z</sup> obey, *you'a'tekum* (*accords you<sup>z</sup>*) Allah a remuneration *hasanan* (*ultimate meritorious deed*); and *en* you<sup>c</sup> divert, just-as you<sup>c</sup> diverted of before, [*He*] torments you<sup>b</sup> a painful torment.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَيَدْعُونَ  
إِنَّ قَوْمَ أُولَئِي بَأْسٍ شَدِيدٍ لَفَتَّلُوْنَهُمْ أَوْ  
يُسَلِّمُونَ فَإِنْ تُطِيعُو يُؤْتِكُمُ اللَّهُ  
أَجْرًا حَسَنًا وَلَنْ تَنْتَزَعُوا كَمَا قَوْلَيْتُمْ  
مِنْ قَبْلِ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a *harajon*<sup>24</sup> (*constraint/sin*) and nor on the lame a *harajon*; and nor on the sick a

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْاجِجِ

= “استغفر” per se. So I settled for saying: “[*you*] seek forgiveness.”

<sup>23</sup> That is repair or return.

<sup>24</sup> The word “اللسان” = أصيق الضيق = حرج e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

*harajon; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and whoever [he] diverts [He] torments him a painful torment.*

حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ، يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَهْمَرُ وَمَنْ يَتَوَلَّ يُعَذَّبُ عَذَابًا أَلِيمًا

18. *Laqad (verily, already and affirmatively) delighted Allah a'n (regarding) the believers edh (while/ since) youba'yeonaka (they<sup>z</sup> plight-allegiance to you<sup>g</sup>) under the tree; so knew [He] what (was) in their hearts; so [He] descended the tranquility<sup>w</sup> on them and [He] rewarded them a fat'hān<sup>x25</sup> (opening/ overwhelming victory)<sup>x</sup> nigh.*

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَاعُونَكُمْ نَحْنُ نَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثْبَتَهُمْ فَتَحًا قَرِيبًا

19. And booties<sup>w</sup> multitudinous<sup>w</sup> they<sup>z</sup> take it;<sup>w</sup> and [was] Allah Mighty Hakeeman<sup>26</sup> (*infinite hekmah<sup>27</sup> Possessor*).

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

20. Promised you<sup>b</sup> Allah booties<sup>w</sup> multitudinous<sup>w</sup> you<sup>z</sup> take it;<sup>w</sup> so [He] hastened for you<sup>b</sup> this<sup>w</sup> and [He] checked the mankind's hands<sup>w</sup> a'n (off) you;<sup>b</sup> and to be an Aya'tan<sup>w</sup> (*miracle/ sign/ proof*) for the believers and *yahdi* ([He] divinely-guides) you<sup>b</sup> Sserattan (*single and specific Path*) straight.

وَعَدْكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَتَكُونَ مَاءِيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صَرَاطًا مُسْتَقِيمًا

21. And another<sup>w28</sup> not you<sup>z</sup> could overcome it<sup>w</sup> qad (*already and affirmatively*) encompassed Allah by it<sup>w</sup> and [was] Allah over every-thing Omnipotent.

وَأُخْرَى لَمْ يَقْدِرُوا عَلَيْهَا قَدْ أَحْاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

22. And had fought you<sup>b</sup> who<sup>r</sup> unbelieved they<sup>z</sup> surely (*would have*) wallaw (*forged/fled they<sup>z</sup>*) the rears;<sup>29</sup> afterwards they<sup>z</sup> find neither a *wa'leyan* (*guardian/ ally*) and nor *na'sseeran* (*iterative-succorer*).

وَلَوْ قَاتَلُوكُمُ الَّذِينَ كَفَرُوا لَوْلَمْ أَدْبَرُ شُمْ لَا يَحْدُوثُ وَلِيَا وَلَا نَصِيرًا

23. Allah's dispensation<sup>w</sup> which<sup>u</sup> qad (*already and affirmatively*) ceded-she<sup>y</sup> from before; and never find [you<sup>s</sup>] for Allah's dispensation<sup>w</sup> a substitution.<sup>x</sup>

سَنَةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلٍ وَلَنْ يَجِدَ لِسَنَةَ اللَّهِ تَبَدِيلًا

24. And He Who checked their hands<sup>w</sup> a'n (off) you<sup>b</sup> and your<sup>n</sup> hands<sup>w</sup> a'n them by Makkah's [belly]<sup>30</sup> from after that [He] bested you<sup>b</sup> over them; and [was] Allah by what you<sup>z</sup> work Basseeran (*keenly: Seer/Omniscient*).

وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ عَنْهُمْ يَطْبَنُ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

<sup>25</sup> See footnote 1 above regarding “opening<sup>x</sup> (overwhelming victory)”=“فتاح”.

<sup>26</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”.

<sup>27</sup> See the Lexicon attached to this Translation for “hekma.”

<sup>28</sup> The word “أُخْرَى” translated here as “she-another,” means *another situation involving booties and victories*.

<sup>29</sup> The expression “wallaw (*forged/fled they<sup>z</sup>*) the rears” means *fled* and you can see their rears as they retreat.

<sup>30</sup> That is in the “hollow” or “sunken space” of Makkah, as Makkah is geologically speaking is a “basin” or a “depression in the surface of land” surrounded by mountains.

25. They who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled you<sup>b</sup> *a'n* (off) The Mosque The Sacred and the *hadya* (*offerings*) *ma'akofan*<sup>31</sup> (*being dedicated/confined*) to reach its<sup>x</sup> place; and *lawla* (*had it not been for*) men hebelievers and women shebelievers not knew them you<sup>z</sup> that you<sup>z</sup> step over them then betides you<sup>b</sup> from them a *ma'arraton*<sup>w32</sup> (*blameworthy-sin-and-crime*)<sup>w</sup> by other than a knowledge,<sup>33</sup> to admit Allah in His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; had they<sup>z</sup> sundered,<sup>34</sup> surely We (*would have*) tormented whom<sup>r</sup> unbelieved they<sup>z</sup> of them a painful torment.

هُمُ الَّذِينَ كَفَرُوا وَصَدَوَكُنَّ  
عَنِ الْمَسِاجِدِ الْحَرَامِ وَالْمَهْدَى  
مَعْكُوفًا أَن يَبلُغُ مَحْلَهُ، وَلَوْلَا رِجَالٌ  
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ  
أَن تَطْعُوْهُمْ فَتُصِيبُكُمْ مِنْهُمْ مَعْرَةٌ  
يُغَيِّرُ عِلْمَهُ لِيدُخُلَ اللَّهُ فِي رَحْمَتِهِ  
مَن يَشَاءُ لَوْتَزَنِيْلُوا لِعَذَابِ الَّذِينَ  
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

26. Edh (*when/since*) made who<sup>r</sup> unbelieved they<sup>z</sup> in their hearts the *hamiyyata*<sup>w</sup> (*zealotry/stubbornness and non-submission, especially towards The Right*)<sup>w</sup> the *jahileyyatey*<sup>w35</sup> (*acting ignorantly or incorrectly/or by rule of pre-Islamic era*)<sup>w</sup> *hamiyyata*;<sup>w</sup> so descended Allah His tranquility<sup>w</sup> on His messenger and on the believers and [He] obliged them word<sup>w</sup> (*of*) the *tagwa* (=there is no deity but Allah); and they<sup>z</sup> were righter/worthier<sup>36</sup> by it<sup>w</sup> and its<sup>w</sup> folk;<sup>w</sup> and [was] Allah by everything Omniscient.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي  
قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ  
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
وَعَلَى الْمُؤْمِنِينَ وَالْأَرْمَهُ كَلِمَةَ  
الْقَوْىٰ وَكَانُوا أَحَقُّ بِهَا وَأَهْلَهَا  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلَيْهِمَا

27. Laqad (*verily, already and affirmatively*) *ssa'daqa* (*always enforced the truth*) Allah (*for*) His messenger, the *ruaya*<sup>w</sup> (*dream/vision*)<sup>w</sup> by the right; surely assuredly<sup>37</sup> enter you<sup>z</sup> The Mosque The Sacred, *en* (*if*) Allah wills *aa'meneena* (*self-safety-securers*) *muhalleqena* (*they who are head shaven*) and *mugassereena* (*they who just shortened their head hair*) not fearing you;<sup>z</sup> so [He] knew what not you<sup>z</sup> knew then [He] made of lesser than *tha'leka* (*afar-that-it/that*)<sup>x</sup> a *fat'hān*<sup>38</sup> (*opening/overwhelming victory*) nigh.

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّؤْيَا  
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسِاجِدَ الْحَرَامَ  
إِن شَاءَ اللَّهُ مَا يَشَاءُ مُحَكِّمٌ  
رُؤْيَاكُمْ وَمَقْصِرِينَ لَا تَخَافُونَ  
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ  
ذَلِكَ فَتَحًا فِرَبِّا

28. He Who sent His messenger by the *huda* (*divine-guidance*) and the Right's religion<sup>x</sup> to *yndh'heraho* ([He] manifests it<sup>x</sup> and its<sup>x</sup> preponderance) over the religion, all (*of*) it;<sup>x</sup> and sufficed by Allah *Shaheedan* (*iterative Witnesser/Testifier*).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ  
وَدِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كُلُّهُمْ  
وَكَفَىٰ بِاللَّهِ شَهِيدًا

<sup>31</sup> The word “معكوفاً” is singular, masculine, objective noun, rarely an objective noun to be found in English. So, there is no English equivalent for “معكوفاً,” which means: *that which is confined, beings-confined*.

<sup>32</sup> The word “marratan” means committing unintentional, but due to carelessness, blameworthy sin and crime.

<sup>33</sup> That is your knowledge, that is unintentionally you commit “maarraton,” see footnote 5035 above.

<sup>34</sup> The word “تُغَرِّبُوا بِكُثْرَةِ الْفَعْلِ” means “تُغَرِّبُوا بِكُثْرَةِ الْفَعْلِ” (the *اللَّسَان*). Hence: “iteratively sundered.”

<sup>35</sup> The word “جاهليّة”=“*jahileyyatey*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jahileyyatey*” is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

<sup>36</sup> The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أَحَقُّ” = “righter” as an *adjective comparative*.

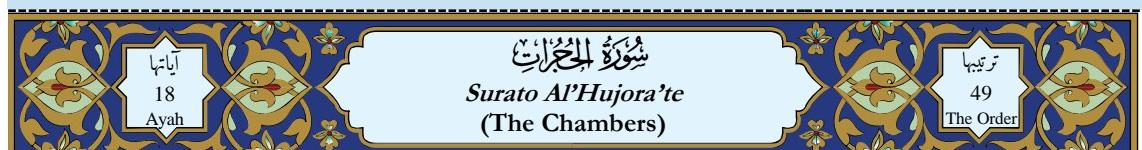
<sup>37</sup> The “ل” in “التدخُّل” is a *juratory* “ل”= “الْقُسْمُ التَّأكِيدِ” i.e. affirmation, expressed by “assuredly”.

<sup>38</sup> See footnote 1 above regarding “opening i.e. overwhelming victory).”

29. Mohammad, Allah's messenger and who<sup>r</sup> (are) with him, *ashedda*<sup>39</sup> (*they are resolutely hard*) over the unbelievers *ruhama*<sup>40</sup> (*resolutely merciful/ commiserators*) among them (*selves*); [you<sup>s</sup>] see them: *rukka'an* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *sujjadan* (*they who kowtow in the Prayer*), *yabtaghona* (*they earnestly questing*) a munificence from Allah and a *redhwanan*<sup>x</sup> (*ultimate delight/gratification*); their signa (are) in their faces from effect/trace (*of*) the kowtowing; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) their parable/example in the Torah and their parable/example in the Euangelion<sup>41</sup> like a *zar'en*<sup>x</sup> (*the vegetation after sprouting*) *akhraja* ([it]<sup>x</sup> *produced/ emerged*) its<sup>x</sup> stalk, then fortified it<sup>x</sup> then [it]<sup>x</sup> toughened, then [it]<sup>x</sup> stood on its<sup>x</sup> [legs] (*stems*); [it]<sup>x</sup> marvels the sowers to exasperate by them the unbelievers; Allah promised whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> of them a forgiveness<sup>w</sup> and a great remuneration.

شَهَدَ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشْدَاءُ عَى  
الْكُفَّارِ رَحْمَاءُ بَيْنَهُمْ تَرَهُمْ رُكَّا  
سُجَدًا يَتَعَوَّنُ فَضْلًا مِنَ اللَّهِ وَرَضُوتًا  
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ  
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي الْتَّوْرَاةِ  
وَمَثَلُهُ فِي الْإِنجِيلِ كَرِيعَ أَخْرَجَ  
شَطَعَهُ فَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى  
عَلَى سُوقِهِ يُعْجِبُ الرَّبَاعَ لِغَيْظِهِمْ  
الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

١٩

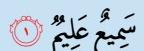


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O you who<sup>r</sup> believed they<sup>z</sup> let-not advance/offer<sup>1</sup> you<sup>z</sup> between Allah's both Hands<sup>w</sup><sup>2</sup> and [between both hands<sup>w</sup> off His messenger; and *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah; verily Allah (*is*) *Sameeon* (*Acute-Hearer/ Enabler of others to hear favorable Answerer to prayer*), Omniscient.

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْقِمُوا بَيْنَ  
يَدِي اللَّهِ وَرَسُولِهِ وَلَا قُوَّةَ إِنَّ اللَّهَ  
سَمِيعُ عَلِمٌ



2. O you who<sup>r</sup> believed they<sup>z</sup> let-you<sup>z</sup> not raise your<sup>n</sup>

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

<sup>39</sup> The word “ashedda” = “أشداء” is masculine, plural, subjective noun, meaning: “they who are resolutely strong.”

<sup>40</sup> The word “ruhama” = “رحماء” is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is “merciful” which is an adjective which does not have plural *per se*. Thus, “merciful commiserators” is the next best.

<sup>41</sup> The early writings of the founder of Christianity to the various churches referred to the now called “Gospels” as the “Euangelion” (see the Encyclopedia Britannica, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix “eu” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “Angelion” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “Euangelion” was changed to become the proclaimed “Gospel.” The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the “Enjeel.” Thus, after the *Torah* was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation. +

<sup>1</sup> The phrase “لا تقدموا” = “let-not advance/offer you<sup>z</sup>” means: as believers do not hasten matters by offering for consideration your suggestions or your determinations regarding any issue ahead of Allah and His messenger.

<sup>2</sup> This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

voices above the Prophet's voice and let-you<sup>z</sup> not louden for him by the say as loudening some (*of*) you<sup>b</sup> for some, that miscarries your<sup>n</sup> works while you<sup>f</sup> perceive not.

أَصْوَاتُكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا  
بَجَهُرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ  
لِعِظَّمٍ أَنْ تَحْبَطْ أَعْمَلُكُمْ وَأَنْتُمْ لَا  
تَشْعُرُونَ

١٢

3. Verily who<sup>r</sup> *yaghodhdhona*<sup>3</sup> (*they*<sup>z</sup> *soften/lower*) their voices *enda* (*at the presence/before*) Allah's messenger, those (*are*) whom<sup>r</sup> tried Allah their hearts for the *taqwa* (*reverential guarding against Allah's displeasure*); for them (*is*) a forgiveness<sup>w</sup> and a great remuneration.

إِنَّ الَّذِينَ يَعْضُلُونَ أَصْوَاتَهُمْ عِنْدَ  
رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهَ  
فَلَوْلَاهُمْ لِلثَّوْقَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
عَظِيمٌ

١٣

4. Verily who<sup>r</sup> they<sup>z</sup> call you<sup>g</sup> from behind<sup>4</sup> the chambers<sup>w</sup> most (*of*) them cerebrate not.

إِنَّ الَّذِينَ يَنْادِيُونَكَ مِنْ وَرَاءِ الْحِجَرَاتِ  
أَكْثَرُهُمْ لَا يَعْقِلُونَ

١٤

5. And had that they *ssabaro* (*they*<sup>z</sup> *held on patiently*) until [you<sup>s</sup>] exit to them, surely [was] *khayran* (*choicer/superior/worthier*) for them; and Allah (*is*) *Ghafooroon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

وَلَوْ أَنَّهُمْ صَدَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

١٥

6. O you, who<sup>r</sup> believed they<sup>z</sup> *en* (*if*) came (*to*) you<sup>b</sup> *fa'seqon* (*a rebel vis-à-vis Allah's command*) by a *naba'en*<sup>5</sup> (*piece-of-significant-and-availing-news*) then let-verify you<sup>z</sup>; that you<sup>z</sup> betide a people by a *jahalaten*<sup>w</sup><sup>6</sup> (*act of ignorance or incorrectness*)<sup>w</sup> then become you<sup>z</sup> over what you<sup>c</sup> did regrettors.

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِئْتُ  
بِّنَآ فَتَبَيَّنُوا أَنْ تُصِيبُوكُمْ فَوْمًا بِمَهَلَّكِ  
فَتُصِيبُوكُمْ أَعْلَىٰ مَا فَعَلْتُمْ نَذِمِينَ

١٦

7. And let-know you<sup>z</sup> that in you<sup>b</sup> (*is*) Allah's messenger; if [he] obeys you<sup>b</sup> in much of the matter surely (*would have*) *anetom*<sup>7</sup> (*tribulated you*<sup>c</sup>); [and,] but Allah endeared to you<sup>b</sup> the belief<sup>x</sup> and [He] adorned it<sup>x</sup> in your<sup>n</sup> hearts; and [He] antipathized to you<sup>b</sup> the unbelief and the *fosooqa* (*rebellion vis-à-vis Allah's command*) and the disobedience; those, they (*are*) the *rashedoona*<sup>8</sup> (*mature-discerners/rational-guiders to the-right*).

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ  
بِعْلَمُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعِنْتُمْ وَلَكِنَّ  
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَنَّهُ فِي  
قُلُوبِكُمْ وَكَرَهَ إِلَيْكُمُ الْكُفُرُ وَالْفُسُوقُ  
وَالْعَصِيَّانُ أُولَئِكَ هُمُ الرَّاشِدُونَ

١٧

<sup>3</sup> The word “*yaghodhdho*” = “يغضّ” if with respect to *sight* means: to *curb, lower* and *break the gaze*. If it applies to the “sound” then it means to *soften and/or lower*. See *السان*

<sup>4</sup> The word “وراء” means: (1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة.” (2) “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” وَلَدُ الْوَلَدِ (3) “الخلف”: So here (2) applies.

<sup>5</sup> For the Arabic word “*naba'd*” = “نبأ” there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” per se is a plural noun and is very inadequate to convey the *نبأ*. Clearly the word “*tiding*” = “خبر” is unfit, as it primarily denotes simple “information,” and “نبأ” denotes and connotes more momentous information. See *الراغب*.

<sup>6</sup> The word “جهله” = “*jahalaten*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did something not correct. So the “*jahalaten*” is acting ignorantly or incorrectly.

<sup>7</sup> That is you<sup>r</sup> would have *tribulated* and *sinned*, due to premature or hasty judgment/action.

<sup>8</sup> The word “راشدون” means they who: (1) reached *maturity*, i.e. the age of say 16-18 and above, (2) *recognize good and bad, right and wrong*, (3) *constantly adhere* to what is right, (4) ponder the consequences of any given situation and *avoid* the undesirable results. Thus, “راشدون” in summary: *mature discerners of what is right, and strict adherers to it*.

8. Munificence from Allah and a boon<sup>w9</sup> and Allah (*is*) Omniscient, *Hakeemon*<sup>10</sup> (*infinite hekmahs*<sup>11</sup> Possessor).

فَضْلًا مِنَ اللَّهِ وَنِعْمَةٌ وَاللَّهُ عَلَيْهِ حَكِيمٌ

9. And *en* (*if*) *tta’esa’ta’ne*<sup>w</sup> (*two: groups/factions/parties*)<sup>w</sup> of the believers mutually fought, then let-you<sup>z</sup> reconcile between them both; then *en* transgressed an *ehda*<sup>w12</sup> (*lone/any-one*)<sup>w</sup> (*of*) them both on the other<sup>w</sup> then let-you<sup>z</sup> mutually fight which<sup>u</sup> transgresses<sup>w</sup> until [*she/it*<sup>w</sup>] *tafeey'a*<sup>w</sup> (*returns-to-the-better*)<sup>w13</sup> to Allah's command; then *en fa’at*<sup>w</sup> (*she/it*<sup>w</sup> *returned-to-the-better*)<sup>w</sup> then let-you<sup>z</sup> reconcile between them both by the justice; and *aqsetto* (*let-you<sup>z</sup> remove the injustice and maintain absolute justice*); verily Allah loves the *mugsetteena* (*removers of injustice and renderers of absolute-justice*).

وَلَنْ طَأْتِنَا مِنَ الْمُؤْمِنِينَ أَفْتَوْا  
 فَاصْلِحُوا بَيْنَهُمَا إِنْ بَعْدَ إِحْدَاهُمَا  
 عَلَى الْآخَرِ فَقَاتِلُوا الَّتِي تَبَغِي حَقَّ  
 يَنْهَى إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ  
 فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنْ

الله يحب المُقْسِطِينَ

10. Verily only the believers (are) brothers;<sup>w</sup> so let you<sup>z</sup> reconcile between your<sup>n</sup> twain brothers and ettaqo (*let-you<sup>z</sup> reverentially guard not to displease*) Allah la’alla (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> torhamona<sup>14</sup> (*you<sup>z</sup> be mercy-given*).

إِنَّمَا الْمُؤْمِنُونَ إِخْرَجُوا فَأَصْلَحُوا بَيْنَ  
إِخْرَجُوكُمْ وَاتَّقُوهُمْ لَعَلَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

10

11. O you who<sup>r</sup> believed they<sup>z</sup>: let-not scoff a people  
of a people *asa* (*craving a deed beyond one's means that/*  
*may*) that they<sup>z</sup> be *khayran* (*superior/worthier*) than  
them; and nor women of women *asa* that they<sup>y</sup> be<sup>y</sup>  
*khayran* than them;<sup>y</sup> and let not *talmezo*<sup>15</sup> (*you:<sup>z</sup> carp-/<sup>z</sup>*  
*stealthily slander/in subtle ways find fault with/blink the*  
*eye to malign*) your<sup>n</sup> selves;<sup>w</sup> and let not *tanabazo* (*you<sup>x</sup>*  
*mutually derisively nickname one another*) by the nicknames;  
wretched the name, (*of*) the *fosoogo* (*rebellion vis-à-vis*  
*Allah's command*), after the belief; and whoever not  
repented [*he*] then those they (*are*) the *dha'leemoona*<sup>16</sup>  
*(injustice-doers)*.

يَكْتُبُهُمَا الَّذِينَ ءاْمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ  
فَوْمٍ عَمَّا نَعْلَمْ اَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا  
يُسَاءُهُمْ مِّنْ تَسْأَءَ عَسَى اَنْ يَكُنَّ خَيْرًا مِّنْهُمْ  
وَلَا تَلْمِزُوا اَنفُسَكُمْ وَلَا تَنابِرُوا  
بِالْأَلْقَبِ بِيَسَّ الْآسْمَ الْفُسُوقُ بَعْدَ  
الْمُكَفَّرَ كَمْ أَنْ يَعْلَمْ بِأَهْلِهِمْ

الظالمون

12. O you who <sup>r</sup> believed them, <sup>z</sup> let-you <sup>z</sup> avoid much of the presumption; verily some (*of*) the presumption (*is*) a sin; and let-you <sup>z</sup> not spy and let-you <sup>z</sup> not

**يَأَيُّهَا الَّذِينَ آمَنُوا أَجْتَبْنُوا كَثِيرًا مِّنَ  
الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنْ شَاءَ اللَّهُ وَلَا**

<sup>9</sup> See the *Lexicon* attached to this *Translation* for “*ne’amah*” (“boon”).

<sup>10</sup> See the *Lexicon* attached to this Translation for an exposition on the words حكيم "the wise" and الحكيم "the wise".

<sup>11</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”

<sup>12</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”.

<sup>13</sup> The word “تُفَيِّقُ” means: “returns to the better,” see الراغب al-Rāghib al-Asqalāni, *al-Mu'jam al-kabīr*, 10/213.

<sup>14</sup> The word “رحمه” = “mercy” in Arabic is unlike its English equivalent, in that “رحمه” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

<sup>15</sup> The word “بِلْمَزْكٍ” *he who: privately slander you, find fault with you in subtle ways, or blinks the eye to malign you.*

<sup>16</sup> The “**ظالمون**” = “the injustice-doer,” as “**الظلم**” = “injustice.” See footnote 148 below.

slander-/backbite some (*of*) you<sup>b</sup> some; does an *ahado*<sup>17</sup> (*a lone/ anyone*) you<sup>b</sup> like to eat [*be*] flesh<sup>x18</sup> (*of*) his dead brother, so you<sup>z</sup> disliked it;<sup>x</sup> and *ettago* (*let-reverentially guard you<sup>z</sup> not to displease*) Allah; verily Allah (*is*) *Tawwabon* (*iterative Relent*), *Rabeemon* (*iterative mercy Giver*).

بَحَسِّسُوا وَلَا يَغْتَبَ بَعْضُكُمْ بَعْضًا  
أَيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ  
أَخِيهِ مِنْتَا فَكَرِهْتُمُوهُ وَأَنْقُوا اللَّهُ إِنَّ  
الَّهُ تَوَابُ رَحِيمٌ

13. O, you the mankind: verily We created you<sup>b</sup> of male and female and We made you<sup>b</sup> nations and tribes<sup>w</sup> to you<sup>z</sup> mutually acquaint/introduce<sup>19</sup> (*one another*); verily *akramakum* (*of you<sup>b</sup>: the most hospitality-accorded and honor-bestowed*) *enda* (*by munificence of/ by Rule of* Allah (*is*) *at'qakum* (*whoever of you<sup>z</sup> is most pious/reverential guarder against Allah's displeasure*); verily Allah (*is*) Omniscient, Proficient.

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائلَ  
لِتَعْارِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَنْقُنكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ

14. Said the *Aarabo* (*wandering-Bedouin-Arabs*): we believed; let-say [*you<sup>s</sup>*]: not believed you;<sup>z</sup> [and,] but let-say you:<sup>z</sup> *as'lamma* (*we became Muslims*) and *lamda*<sup>20</sup> (*not yet*) entered the belief in your<sup>n</sup> hearts; and *en* (*if*) you<sup>z</sup> obey Allah and His messenger not lops you<sup>c</sup> [*be*] of your<sup>n</sup> works a thing; verily Allah (*is*) *Ghafooroon* (*iterative Forgiver*) *Rabeemon* (*multitudinous mercy Giver*).

فَالَّتِي الْأَعْرَابُ إِمَّا مُؤْمِنُوا قُلْ لَمْ تُؤْمِنُوا  
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلُ  
إِلَيْمَنْ فِي قُلُوبِكُمْ وَلَمْ تُطِيعُوا اللَّهَ  
وَرَسُولَهُ لَا يَكُونُ مِنْ أَعْمَلِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

15. Verily only the believers (*are*) who<sup>r</sup> believed they<sup>z</sup> by Allah and His messenger; afterwards they<sup>z</sup> suspected not; and *jabado* (*they<sup>z</sup> exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) by their possessions and their selves<sup>w</sup> in Allah's path; those, they (*are*) the *ssa'deqoona* (*always truth enforcers*).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِمَّا مُؤْمِنُوا بِاللَّهِ  
وَرَسُولِهِ شُمَّ لَمْ يَرْتَأِبُوا وَجَهَدُوا  
بِإِيمَانِهِمْ وَأَنْفَسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَئِكَ هُمُ الصَّادِقُونَ

16. Let-say [*you<sup>s</sup>*]: do you<sup>z</sup> [teach] Allah by your<sup>n</sup> religion; and Allah [knows] what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and Allah by everything (*is*) Omniscient.

قُلْ أَعْلَمُكُمْ اللَّهُ يَعْلَمُ كُمْ  
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ وَاللَّهُ يُكْلِلُ شَعَرَ عَلِيهِ

<sup>17</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”

<sup>18</sup> The expression “to eat his dead brother's flesh” is an Arabic *tongue* expression for “الْغَيْبَةِ” which is mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee. I cannot find an English word for “الْغَيْبَةِ,” among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits “الْغَيْبَةِ” per se. So to designate the abhorrence and repugnance of “الْغَيْبَةِ” The Qur'aan represents it as if “to eat his dead brother's flesh.”

<sup>19</sup> The word “تعارفو” means: “you mutually introduce one another,” i.e. for the purpose of knowing each other.

<sup>20</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See مَعْنَى الْلَّمَّا and القرطي

17. Yamonnond<sup>21</sup> (*they*<sup>z</sup> openly remind about their becoming Muslims peacefully as if extending favor) on you<sup>g</sup> that aslamo (*they*<sup>z</sup> became Muslims); let-say [you<sup>s</sup>]: let not tamonno (*you*<sup>z</sup> grace a boon) on me (*by*) your<sup>n</sup> Islam; rather Allah yamonno (*graces His boon*) on you<sup>b</sup> that hada ([He] divinely-guided) you<sup>b</sup> for the belief, en (*if*) you<sup>c</sup> were ssa'deena (*always truth enforcers*).

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُونَ  
عَلَى إِسْلَامِكُمْ بِإِلَهٍ يَمْنُونَ عَيْتَكُمْ أَنْ  
هَدَنَّكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

١٧

18. Verily Allah knows the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and Allah (*is*) Basseeron (*keenly: Seer/Omniscient*) by what you<sup>z</sup> work.

إِنَّ اللَّهَ يَعْلَمُ عِبَادَ السَّمَاوَاتِ وَالْأَرْضِ  
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

١٨

آياتٍ ٤٥

شُورَكَةُ قِرْنَنْ  
Surato Qaf

تربيها ٥٠ The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Qaf*,<sup>1</sup> by<sup>2</sup> The Qur'aan The Supreme.

قَ وَالْقُرْآنُ الْعَجِيدُ

١

2. Rather they<sup>z</sup> wondered that came (*to*) them a warner of them; then said the unbelievers: this (*is*) a thing, wonderful.

بَلْ يَعْجُلُوا أَنْ جَاءَهُمْ مُنذِرٌ وَنَهَمْ

فَقَالَ الْكُفَّارُونَ هَذَا شَيْءٌ عَيْبٌ

٢

3. Are if we died and we were a *tora'ban* (*crushed sand*), *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) a return, distant.

أَذَا مِتَّنَا وَكَانَ زِرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

٣

4. *Qad* (*already and affirmatively*) We knew what decreases<sup>w</sup> the Earth<sup>w</sup> of them; and We have a book *haseebon*<sup>3</sup> (*multitudinous keeper-up*).

قَدْ عِلْمَنَا مَا نَقْصُ الْأَرْضِ مِنْهُمْ

وَعِنْدَنَا كِتَابٌ حَفِيظٌ

٤

5. Rather they<sup>z</sup> denied by the right<sup>x</sup> *lamma* (*when-/whence [if]<sup>x</sup>* came<sup>x</sup> (*to*) them; so they (*are*) in a matter *mærejen*<sup>4</sup> (*admixture/perplexing*).

بَلْ كَذَّبُوا بِالْحَقِّ لِمَا جَاءَهُمْ فَهُمْ فِي

أَمْرٍ مَرِيجٍ

٥

<sup>21</sup> The word “يَمْنُونَ” in “يَمْنُونَهَا” (*“يَمْنُونَهَا”*) linguistically has three distinct meanings, an honorable: (1) That is a “boon they grace it.” (2) The favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. So, in this case they openly remind The Prophet (SAWS) of their presumption that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during Mosa's (*Moses*) time with his people in the wilderness.

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear by the name of Allah. In English the equivalent for swearing is “by”. Therefore, since this Ayah begins by making an oath by the name of “الْقُرْآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>3</sup> The word “حَفِيظٌ” is rooted in “حَفَظٌ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>4</sup> That is most perplexing matter.

6. Have then not they<sup>z</sup> looked to the Heaven<sup>w</sup> above them; how We built it;<sup>w</sup> and We adorned/bedecked it<sup>w</sup> and not for it<sup>w</sup> of orifices/rifts.
7. And the Earth<sup>w</sup> We extended it<sup>w</sup> and We cast in it<sup>w</sup> anchors<sup>5</sup>(catches/fasteners/stabilizers) and We sprouted in it<sup>w</sup> of every pair/hue<sup>6</sup> (which is) baheejen (iteratively delightful).
8. A tabsseratan (evident-indicator for the insightful)<sup>w</sup> and a reminiscence/remembrance<sup>w</sup><sup>7</sup> for every abden<sup>8</sup> (a slave) muneebon<sup>9</sup> (iterative returner penitent).
9. And We descended from the sky<sup>w</sup> water<sup>x</sup> blessed;<sup>x</sup> then We sprouted by it<sup>x</sup> gardens<sup>w</sup> and the harvest's grains.
10. And the date-palms<sup>w</sup> ba'se'qa'ten (tall-she<sup>y</sup>) for it<sup>w</sup> sheath nadheedon (iteratively tiered).
11. Rez'qan<sup>x</sup> (rain)<sup>x</sup> for the eba'de (worshippers/submitters/slaves); and We quickened by it<sup>x</sup> a dead baldatan<sup>w</sup> (region/community/city/Makkah city);<sup>w</sup> like tha'leka (afar-that-it/that) (is) the khorajo (resurrection).
12. Denied-she<sup>y</sup><sup>10</sup> before them Noohen's (Noah's) people and the Rass' (well) companions and Thamooda.
13. And Aadon and Pharaoh and Lootten's (Lott's) brothers.
14. And the Ayka'te's<sup>w</sup> companions and Tobba'en's people; all/each denied the messengers so righted [My] menace.<sup>11</sup>
15. Have then We fatigued/weakened<sup>12</sup> by the creation the first; rather they (are) in a nonplus of a new creation.

أَفَلَا يَنظُرُوا إِلَى السَّمَاءِ فَوْقُهُمْ كَيْفَ  
بَنَيْنَاهَا وَرَبَّنَاهَا وَمَا هَا مِنْ فُرُوجٍ

وَالْأَرْضَ مَدَدَنَاهَا وَلَقَنَاهَا فِيهَا رَوْسَى  
وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٌ

بَصِرَةٌ وَذَكْرٌ لِكُلِّ عَبْدٍ مُّنِيبٍ

وَنَزَّلْنَا مِنَ السَّمَاءِ مَا مُّبَرِّكًا فَانْبَتَتَا  
بِهِ جَنَّتٌ وَحَبَّ الْحَصِيدِ

وَالنَّخْلَ بَاسِقَتِ لَهَا طَلَعُ نَضِيدٌ

رِزْقًا لِلْعِبَادِ وَاحِدَتَا بِهِ بَلَدَةً مَيْتَانًا  
كَذَلِكَ الْحَمْوَجُ

كَذَبَتْ قَبْلَهُمْ قَوْمٌ ثُوجٌ وَاصْحَابُ الْرَّيْنِ  
وَمُهُومُونَ

وَعَادٌ وَفِرْعَوْنُ وَإِخْرَانُ لُوطٌ

وَاصْحَابُ الْأَيْتَكَةِ وَقَوْمٌ شَيْعٌ كُلُّ كَذَبَ

الْأَرْسَلُ حَقٌّ وَعِيدٌ

أَغَيَّبَنَا بِالْحَلْقِ الْأَوَّلِ بَلْ هُرُ في لَبِسٍ

مِنْ حَلْقِ حَمَدِيِّ

<sup>5</sup> That is the mountains.

<sup>6</sup> The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “ازواج,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See *اللسان*.

<sup>7</sup> The word “ذكرى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>8</sup> The word “abden” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>9</sup> The word “منيب” from “أناب” means iteratively returned penitent. See *الراشب*.

<sup>10</sup> The word “كذبت”= denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كذبت”

<sup>11</sup> The speaker’s pronoun “ي” in “وعيد” by Arabic (linguistic) Rule, is omitted, for “التحفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See *اعراب القرآن، لمحمد صافي*

<sup>12</sup> The word “عنة” the root for “عنينا” has at least four different meanings, related but distinct from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened.”

16. And *laqad* (*verily, already and affirmatively*) We created the human and We know what whispers by him himself<sup>w</sup> and We (*are*) closer to him than the jugular vein.

وَلَقَدْ خَلَقْنَا إِلَيْنَسَنَ وَنَعْلَمُ مَا تُوَسِّعُ  
بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ  
الْوَرِيدِ

﴿١﴾

17. *Edb* (*when/while*) *yatalaqqa* (*receives/garners*) the *mutala-qqeyan'ne* (*twain receivers*) *a'n* (*off*) the *yameeney* (*right-side*) and *a'n* the *shema'le* (*left-side*) *qa'eedon*<sup>13</sup> (*steadfast-sitter*).

إِذْ يَنْلَأُ الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَاءِ  
فَيُؤْمِدُ

﴿١﴾

18. Not utters [*he*] of a say except *laday*<sup>14</sup> (*directly and possessively by*) him a *raqeeton* (*watcher/observer*), *ateedon*<sup>15</sup> (*he who is in preparedness-readied*).

مَا يَلْفَظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْدٌ  
﴿١﴾

19. And came-she<sup>y</sup> the death's inebriety<sup>w</sup>/agony<sup>w16</sup> by the right; <sup>x</sup> *tha'leka* (*afar-that-it/that*), <sup>x</sup> (*is*) what you<sup>g</sup> were not of it<sup>x</sup> veering.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا  
كُنْتَ مِنْهُ تَحْيِدُ

﴿١﴾

20. And (*had been*) blown in the horn; *tha'leka* (*afar-that-it/that*) <sup>x</sup> (*is*) day (*of*) the menace.

وَفَجَعَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ

﴿١﴾

21. And came-she<sup>y</sup> every self<sup>w</sup> with it<sup>w</sup> a driver<sup>x</sup> and a *shaheedon* (*iterative witnesser<sup>x</sup> / testifier<sup>x</sup>*).

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَابِقٌ وَشَهِيدٌ  
﴿١﴾

22. *Laqad* (*verily, already and affirmatively*) you<sup>g</sup> were in a heedlessness<sup>w</sup> of this; so We doffed *a'n* (*off*) you<sup>g</sup> your<sup>t</sup> cover; so your<sup>t</sup> sight today (*is*) *hadeedon* (*sharp*).

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا  
عَنْكَ غُطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

﴿٣﴾

23. And said his mate: this (*is*) what *laddayya*<sup>17</sup> (*I directly and possessively have*) *ateedon*<sup>18</sup> (*that which is in preparedness-readied*).

وَقَالَ قِرْيُثْهُ هَذَا مَا لَدَىَ عَيْدٌ

﴿٣﴾

24. Let you both fling in Hell<sup>w</sup> every *kaffa'ren* (*ever/stout ingrate/unbeliever*), stubborn/perverse.<sup>19</sup>

أَقْيَافٍ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْدٌ

﴿١﴾

25. *Manna'en* (*ever/stout preventer*) for the *khayre* (*desirable/goodness/possession*), aggressor suspect.<sup>20</sup>

مَنَاعَ لِلْخَيْرِ مُعَذِّبٌ مُرِيبٌ

﴿١﴾

26. Who<sup>x</sup> [*he*] made with Allah another an *elahan* (*a deity*); so let you both fling him in the torment, the severe.

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًاٰءَآخَرَ فَأَلْقَاهُ  
فِي الْعَذَابِ الْأَشَدِيِّ

﴿٦﴾

<sup>13</sup> The word “عَيْد” has several meaning, relevant here is: the *companion sitter*, i.e. *the one that constantly sits as a companion to another*. **اللسان**.

<sup>14</sup> The word “لَدُنْ” is *closer than* “عَنْ” thus, “عَنِي” مَالٌ وَالْمَالُ لَيْسُ بِقَبْضَتِكَ الْآنَ” as you can say: “which closer spatially and more specific. So, “directly and possessively from” (him) seems to indicate such closeness. See **اللسان**.

<sup>15</sup> The word “*ateed*=“عَيْد” singular, masculine, subjective noun, meaning that which was *prepared and made ready*. See **اللسان**.

<sup>16</sup> The expression “سَكْرَةُ الْمَوْتِ” = “the death inebriety<sup>w</sup>/intoxication<sup>w</sup>” = Arabic tongue expression meaning: *death's hardship or death's difficulty*.

<sup>17</sup> For the word “لَدُنْ” see the Lexicon attached to this Translation.

<sup>18</sup> See footnote 15 above regarding “*ateed*?”

<sup>19</sup> The word “عَيْد”=“*perverse*” which is “نَعْتُ” = epithet, in grammatical term “adjective” for “stout unbeliever.” See اعراب القرآن، محمود صافي for a similar Ayah in (J11:59).

<sup>20</sup> The word “مُرِيبٌ” here is “نَعْتُ” = epithet, i.e. “adjective,” hence “suspect.” See اعراب القرآن، محمود صافي however, the word “suspect” could fit for a noun or an adjective.

27. Said his mate: (O), our Lord, not I (*caused*) him (*to*) tyrannize; [and,] but [he] [was in an afar misguidance.]
- فَقَالَ قَوْسَهُ، رَبَا مَا أَطْغَيْتُهُ، وَلَكِنْ كَانَ فِي ضَلَالٍ لَّمْ يَعِدْ ٢١
28. [He] said: let-not you<sup>z</sup> argue *ladayya*<sup>21</sup> (*directly to Me*); and *qad* (*already and affirmatively*) *qaddamto* (*I advanced*) to you<sup>b</sup> by the menace.
- قَالَ لَا تَخْنِسُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ ٢٢
29. Not (*to be*) substituted the say *ladayya*<sup>22</sup> (*directly to Me*); and not I am surely *dhalla'men*<sup>23</sup> (*iterative injustice-doer*) for the *abeede*<sup>24</sup> (*worshippers/ submitters/ slaves*).
- مَا يُبَدِّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَامٍ لِّلْعَصِيدِ ٢٣
30. Day We say to Hell: <sup>w</sup> are you<sup>y</sup> filled; <sup>y</sup> and says she: <sup>y</sup> is (*there*) of *mazeeden* (*an increment/ augmentation*).
- يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَرِيدٍ ٢٤
31. And (*had been*) nighed the Paradise<sup>w</sup> for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) other than afar.
- وَأَذْلَفْتُ الْجَنَّةَ لِلْمُنْفَعِينَ غَيْرَ بَعِيدٍ ٢٥
32. This (*is*), what you<sup>z</sup> (*are being*) promised; for every *awwa-ben* (*iterative repenter*) *ha'feedhen*<sup>25</sup> (*iterative keeper-up*).
- هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَابٍ حَفِيظٍ ٢٦
33. Whoever *khasheya* ([he] reverentially-feared) *Ar-Rahma* by the invisible and came [he] by a heart *muneeben*<sup>26</sup> (*iterative returner-penitent*).
- مُنْتَبِّهٌ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنْتَبِّهٌ ٢٧
34. Let-enter you<sup>z</sup> it<sup>w</sup> by peace; *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) the immortality's Day.
- أَدْخُلُوهَا سَلَامًا ذَلِكَ يَوْمُ الْخَلُودِ ٢٨
35. For them whatever<sup>27</sup> they<sup>z</sup> will in it;<sup>w</sup> and *ladayna*<sup>28</sup> (*directly and possessively from Us*) *mazeeden* (*increment/ augmentation*).
- لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَّيْنَا مَزِيدٌ ٢٩
36. And how-many<sup>29</sup> We perished before them of a generation, they (*were*) harder than them a seizing; then they<sup>z</sup> explored in the country; is (*there*) of a *ma'heessen* (*an escape-place*).
- وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرِنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَبُوا فِي الْأَلَدِ هَلْ مِنْ مُحَيِّصٍ ٣٠

<sup>21</sup> See footnote 17 above regarding “لَدِي” (in your possession), however, here in the sense of *directly to Allah*.

<sup>22</sup> Ibid.

<sup>23</sup> The word “ظلَامٌ” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not avail* or *befit Allah*. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

<sup>24</sup> The word “عَبِيدٌ”=“slaves, worshippers, submitter” means *all Allah's creatures of humans or Jinn*. So, if they are *His “عَبِيدٌ”*, then no one else “owns” them, hence they *are all free* from any human bondage.

<sup>25</sup> The word “حفِيظٌ” is rooted in “حَفَظٌ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*” (Emphasis is added).

<sup>26</sup> The word “منيبٌ” from “نَابَ” means *iteratively returned penitent*. See *الراغب*.

<sup>27</sup> The particle “ما” = conditional noun/particle; or “ما” = connective noun meaning *that which*. See *التر المصنون*, لـ احمد الحلب and *اعراب القرآن*, لمحمد صافي

<sup>28</sup> See footnote 19 above regarding *عند*.

<sup>29</sup> The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

37. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) surely a reminiscence/remembrance<sup>w<sup>30</sup></sup> for whomever [*he*] [was] for him a heart<sup>31</sup> and [*he*] cast the hearing while<sup>32</sup> he (*is*) *sha'heedon* (*iterative witnesser/testifier*).

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ  
قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ  
**شَهِيدٌ**  
٣٣

38. And *Laqad* (*verily, already and affirmatively*) We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both in six days and not touched-/betided Us of an exhaustion.

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ  
وَمَا يَنْهَا مِنْ سِتَّةِ أَيَّامٍ وَمَا  
مَسَّنَا مِنْ لُغُوبٍ  
٣٤

39. So *issber* (*let-[you<sup>s</sup>] hold on patiently*) over what they<sup>z</sup> say, and *sabbeh*<sup>33</sup> (*let-say [you<sup>s</sup>]: subhana Allah*) by your Lord's praise before the sun's<sup>w</sup> rise/appearance and before the *ghoro'be* (*sunset*).

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَيَّحْ مُحَمَّدٌ  
**رَبِّكَ** قَبْلَ طُلُوعِ الْشَّمْسِ وَقَبْلَ  
**الْغَرْوُبِ**  
٣٥

40. And of the night so *sabbeh*<sup>34</sup> (*let say you<sup>s</sup>: subhana Allah to*) Him and (*also*) rears<sup>35</sup> (*of*) the kowtowing.

وَمِنْ أَلَيْنِ فَسِيحَةٍ وَأَذْبَرَ الشَّجُودُ  
٤١

41. And *ista'me'a*<sup>36</sup> (*let-[you<sup>s</sup>] affirmably-hear*) (*on*) day calls the caller from a nearby place.

وَاسْتَمِعْ يَوْمَ يُنَادِي الْمَنَادِ مِنْ مَكَانٍ  
**قَرِيبٍ**  
٤٢

42. Day they<sup>z</sup> hear the shriek-she<sup>y</sup> by the right; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the *khorō'je* (*resurrection*) Day.<sup>37</sup>

يَوْمَ يَسْمَعُونَ الصِّيَحَةَ بِالْعَيْنِ ذَلِكَ  
**يَوْمُ الْحُرُوجِ**  
٤٣

43. Verily We quicken and [*We*] deaden;<sup>38</sup> and to Us (*is*) the destiny.

إِنَّا نَحْنُ نُحْيِي وَنُمْتِي وَإِلَيْنَا  
**الْمَصِيرُ**  
٤٤

44. Day *tashqqaqo* (*iteratively splits/rives*) the Earth<sup>w</sup> *a'n* (*regarding*) them speedily; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) a throng on Us easy.

يَوْمَ شَقَقَ الْأَرْضَ عَنْهُمْ سِرَاعًا  
ذَلِكَ حَسْرٌ عَلَيْنَا يَسِيرٌ  
٤٥

45. We (*are*) knowinger by what they<sup>z</sup> say; and not you<sup>s</sup> (*are*) on them surely a *jabbaren* (*vigorous compeller/ever contumacious stubborn*); so let-[you<sup>s</sup>] remind by The Qur'aan<sup>x</sup> whom<sup>P</sup> [*he*] fears [My] menace.<sup>39</sup>

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ  
بِجَارٍ فَذَكِّرْ بِالْقُرْءَانِ مَنْ يَخَافُ  
**وَعِيدٌ**  
٤٦

<sup>30</sup> See footnote 7 above regarding reminiscence.

<sup>31</sup> The word "heart" here means the intellect, see **البصائر**.

<sup>32</sup> This "وَ" is adverbial, see **إعراب القرآن**.

<sup>33</sup> The phrase "subhana Allah," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>34</sup> Ibid, regarding "subhana Allah."

<sup>35</sup> That is at the ends of the kowtowing.

<sup>36</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

<sup>37</sup> That is the Day of Resurrection.

<sup>38</sup> The word "أَمَاتُ," in "ثُمِّيَتْ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>39</sup> The speaker's pronoun "ي" in "وَعِيدٌ" = omitted, for "التَّحْفِيفُ" = "alleviation, lightening" or Ayat's end harmony (rhyme). See **إعراب القرآن**, لـ **مُحَمَّدٌ صَافِي** +